

NOSCE TEIPSUM:

OR, A

LEADING-STEP

TO THE

KNOWLEDGE of our SELVES,

AS THE

Surest Foundation to true Religion in all Persuasions.

In a brief Discourse of *Man's being Made and Undone, in order to his more Happy Recovery.*

And also of the *Original and Nature of Man's Body, and Soul; and of the Faculties, or different Ways of the Soul's Operation in the Body.*

With a brief Discourse of the Lord's Day, and of the Sacrament of the Lord's Supper.

By an Unworthy (but Happy) *Profelite of Religion and Morality.*

To which is added

A POEM, treating of *Humane Reason*, and the *Nature, Original, and Immortality* of the Soul; written nigh One Hundred Years since, by Sir *John Davies*, Attorney-General to Q. *Elizabeth*, and now herewith reprinted.

L O N D O N

Printed, and are to be sold by *Edward Brewster*, at the Crane in *St. Paul's Church-yard*; and *Dorman Newman*, at the King's-Arms in the Poultry. MDC LXXXIX.

NOSE TEPHIM

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TO THE

KNOWLEDGE of our SELVES

Imprimatur,

Aug. 14.
1689.

C. ALSTON.

ERRATA.

Page 5. l. 43. dele , after *Sphere*. p. 18. l. 1. read *Man's Body is*. p. 18. l. 28. read (as a shell,) which returns to. p. 27. in the Marginal Note, read thus: *The Word, or Reason of the Father, spoken of Joh. 1. that was in the beginning, by whom the World was made, and in the fulness of time was made Flesh, and dwelt among us.*

The Second Part. P. 7. l. 23. read *mak'st that light*. p. 14. l. 4. dele , after *Grapes*. p. 15. l. 14. dele , after *subsist*. p. 17. l. 23. read *do the one*. p. 24. l. 14. read *the unborn*. p. 30. l. 15. read *Heralds*. p. 36. l. 19. read *to be best*. p. 42. l. 2. dele , after *preserve*. l. 15. put into a () p. 45. put the 1st. 2^d. 3^d. Marginal Notes to the 2^d. 3^d. 4th. Stanza's.

To HER
Sacred Majesty,
MARY
Queen of ENGLAND.

THIS small *Treatise* (herewith now reprinted) was Composed and Presented (nigh One Hundred Years since) to Queen *Elizabeth*, (of Blessed Memory,) then the Great GUARDIAN of the PROTESTANT RELIGION, as a subject suitable to the Noble Genius of Her Royal Mind, by Sir *John Davies*, Her Majesty's Attorney; whose Piety and Learning was sufficiently known, both to Her Majesty, and the Age he liv'd in. It was Published when there was a general defect of Learning in this Kingdom: And such was its Fate, that it might have perished in Oblivion, had not I, (casually) met with One of the Impression (so long after) whereby to preserve it to Posterity.

I measure its Worth, by the Benefit I have received, in reading, and digesting it: For it pleased God, thereby to give me more Understanding, than I had before received from all my Teachers, in the Study and Knowledge of my Self; a duty (in this degenerate Age) too much neglected, both by the Noble and Ignobler part of Mankind.

And that it might have the same Influence upon Others, I judged it my duty to make it publick, with some weak Endeavours of my own, (by way of Preface and Introduction;) Omitting therein, the Author's Dedication to the Queen, whose precious Name, together with the Holy Religion she defended, were of late become equally obnoxious to the Enemies of Truth, who have so long industriously laboured to blemish the Memory of Both.

The Epistle Dedicatory.

But before the Impression was quite finished, it pleased Almighty God, to send Your Majesty's most Heroick Confort (in a way no less wonderful than surprizing) to be a Mighty Deliverer of his Church and People in these Kingdoms, as if the Divine Providence had ordained it should be done, in gratitude, to repay Her Majesty's kindness, so long since, to the poor distressed Protestants, (then under Conduct of his most Victorious Ancestor) in that Country, from whence he now comes with our Deliverance; together with Your Majesty, the most lively Effigies, and genuine Heir, of all the Princely Vertues and Graces of this Female Champion of Truth.

From whence, I take confidence to prefix the Author's Dedication to his Sovereign, most humbly praying, it may go abroad under Your Majesty's most Royal Patronage; than which nothing can be more worthy of Your Majesty, in this Juncture: As it plainly directs, so Useful, and Necessary a Duty, directly opposite to the Doctrines and Politicks of the Church of Rome; as wholly tending to overthrow their Babel, whose Foundation is chiefly laid in Darkness and Ignorance, the Mother of their Superstitious Devotion, and empty Shadows of Religion.

May the Great GOD, by whom Kings reign, and Princes decree Justice, give Your Majesty a double Portion of the Princely Zeal and Perfections of this Royal Pattern of Vertue, That with her, Your Majesty may (like ripe Fruit) full of Days, drop from an Earthly Throne, in the Favour of God, and Affections of Your People, in order to receive an Immortal Crown of Glory hereafter, Which shall be the daily Prayers of,

May it please Your Majesty,

In all Humility,

Your Majesties most dutiful Loyal Subject,

and Faithful Votary,

W. R.

TO THE
RIGHT HONOURABLE
AND
Truly Vertuous LADY
ELIZABETH
Countess of RADNOR,

Daughter and Heir Apparent to the Highly Honoured Sir John
Cutler, Kt. and Bar.

MADAM,

THE wisest of Mankind, in all Ages, have ever held in dearest esteem Plain-dealers, as most worthy their bosom acquaintance, (who abhorring flattery) have been Faithful Monitors, to put them in Mind of their Frailty and Mortality, that (amidst their fading Felicity, and in their greatest security) they might not indulge themselves in any ill becoming Habit, or imagine their transient Glory (though they lived like Gods on Earth) could privilege them from a sudden dying, like Men, and rendering a speedy Account, before the righteous Judge of all the Earth: David was happy herein, to meet with such a plain-dealing Nathan.

For 'tis the Malice and Subtilty of the Devil (where his cloven Foot would startle) to appear disguised under the Vizard of imaginary Friendship; and where we might expect the greatest sincerity (too often) out of interest, or blind Affection, to overlook our enormities; or at best to dull and soften the rebukes of a Faithful Friend: So that if God Almighty did not sometimes (in Mercy) rouse us out of our security, either by our Enemies, (who in nothing (but in relating our Faults) deal truly with us,) or by some other extraordinary visitation of his Providence, we should soon be of that Number, who are said to live without God in the World, and take no more care of the Soul, than may consist with the pleasure of the Body.

These are Truths known to many, but owned by few; so that I do not report it upon hearsay, but of my own experience, as I have been my self one of the Children of Disobedience, and a bold Adventurer in Folly, breaking through all restraints of Reason, and forcing my way against all caution of that Common Grace, which discovers evil to the Mind of Man, to subject my self, with other Fools, to the brutish guidance of Sense and Appetite, till at last I became a Vassal to my inordinate Passion; and in my whole Course sail'd down the Tide with the Multitude of them that do evil, without any remora from such a plain-dealer (though too often surrounded with such imaginary Friendship) until at last it pleas'd God of his infinite Goodness (who alone can bring Good out of Evil) to make my Enemies my Sovereign Physicians, who designing and maliciously endeavouring to expose me in the most publick manner, for a common Drunkard, into a Proverb, became a most happy occasion to awaken and turn me, from a Brutish Habit of twenty eight Tears Intemperance, to a sober Life. The Foundation of which Happy Change, was (in a great measure) laid, by reading and practically digesting the following Book, (now herewith reprinted) which soon after I casually espied, exposed (as waste-Paper) on a Book-seller's Stall.

An Epistle.

The Reflection I then made on my past Life, shewed me what a narrow Bridge I had long gone over; and from thence represented a stupendous Precipice to the view of my Mind: So that I could not, without amazing wonder, look back and consider what Hand supported me in that careless Progress, so as to escape the dangers attending me on either side, into which so many thousands had fallen, and I alone (in Mercy) escaped, to hold out my Experience (as a Light) to warn all others, from desperately adventuring farther in the same Course.

This made my wandering Mind retire more inward, to consider my Ways; and as I was thus ruminating on what was past, (and surveying the present Effects of my Folly,) I was invited, by the bare title of this Book, farther to read and consider it, as a subject I had before too little minded, and which (I fear) is too much neglected by the generality of Professors of Religion, as well as altogether by those that put far from them the Evil Day: Though it be but small, and cost little, yet the Comfort and Advantage I thereby received was great, through his Grace, who, as at first he produced all things out of nothing, so he can still effect his greatest Works, by the most (seeming) contemptible means.

Now forasmuch as I have had the Happiness to serve, and to be intrusted by Your Honour's Father, in his most important Affairs, (whose just Friendship to me shall never be forgotten,) and with comfort to behold Your Excellent Temper and Disposition; I judged my self obliged, in the most grateful manner, so to discharge my Duty, as God may have the Glory, and Your Honour be rendred equally Great and Good.

In order to which, I do humbly Commend this small Treatise, as a Faithful Instructor, and comfortable Companion for Your Honour in Your Retirement; and as a most useful Diversion at Your Leisure Hours: Wherein (in a Glass) You may (with pleasure) behold Your own Immortal Form; and (with no less Delight) discern the Composure of that excellent Organical Case (Your Body) in which God hath planted Your Soul, as in its probationary Work-house here, to be fitted for his Celestial Paradise above.

This will bring You to a true Sense and right Apprehension of Your Self, as the first step to true Wisdom, and the only means to make You Candid, Humble, and Obliging, the most amiable Qualities in the highest Station: Whilst Others who neglect this sacred Science, of being more inwardly acquainted with themselves, are too apt to forget their own Original, and to be puffed up with a false conceipt of their own Worth, thereby rendring themselves odious in the sight of God, and contemptible to the vilest of Men; for without this Sacred Knowledge and Practice, all other External Perfections will appear but splendid Deformity in the All-seeing Eye.

Now, That Your Honour, together with Your Happy Consort, whose singular Accomplishments (adorned with the most regular and obliging Conversation) have rendred him an Ornament of the present Age, may strive to excel each other, in this so necessary and indispensable a Duty, than which, nothing can more endear You to God, and to one another:

And that Your Honour may also prove a fruitful Vine to him, and be an indulgent Supporter to You, and Both a Blessing to each other, as the Joy, Comfort, and Delight of Your Father, and Friends, shall be the daily and hearty Prayers of,

MADAM,

Your Honour's

Most Faithful, and

Most Humble Servant,

THE P R E F A C E.

Habits gain'd by *Custom* and *Education*, are hard to be chang'd in *Religious Persuasions*, as well as *Secular Matters*. Though all seek *Truth*, and love *Good*; yet till the *Mind* be enlighten'd, Men are more zealous for *Error* than *Truth*, and more eagerly pursue a seeming, than a real *Good*. There have been two *Extreams* in all *Ages*, both arising from *self-love*; the *Stoick*, (the Original of *Pride* and *Separation*) who from aspiring *Ambition* hugs *Dominion*, and the *Epicurean* the Fountain of *Sensualists*, and *Love* of the *World*, and (between these two) the *Golden Mean* of the humble and sober Man, styled by Philosophers *Vertuous*, and among Christians *Gracious*. As all desire *Happiness*, or a rest to the *Mind*; so according as they differ in *Opinion*, they seek it where they variously apprehend it may be found. The three Principal Motives of *Separation* into gathered Churches, are 1. *Interest* or *Trade*. 2. *Necessity* and *Want* of *Bread*. 3. An Apprehension of greater *Privileges* in such a *Communion* of *Saints*, (within that pale,) in opposition to Men of the *World*, (as so styled:) To Look Home and be inwardly acquainted with our selves, discovers the *Error*, as the best means to distinguish between the fading Nature of the *Body*, and the immortal Nature of the *Soul*, so as to prize it accordingly; and to make us humble and abate our *Pride*, in purifying the *Mind*, and regulating the *Life*, as the most acceptable *Sacrifice* to *God*, and most likely means to promote a peaceable *Temper* and *Harmony* in *Divine Worship*.

IT is an Observation as common as true, That *Habits* and *Usages* gain'd by *Custom* and *Education*, cannot be changed without time and difficulty: This is obvious and manifest to every thinking Man's experience, as well from the various Ways of Men's *Persuasions* in *Religious Worship* and *Discipline*, as in *secular* and lower *Matters* in the *World*. The Reason of all is plain; for till the *Mind* be enlighten'd, so as to be rightly informed and convinced of the *Error*, it is impossible to incline or change the *Will* and *Affections* to leave or forsake what it now pursues with eagerness, (though it be but the shadow,) to embrace real substance it self.

There is in all Mankind a vehement desire and inclination to seek after *Happiness*, or a satisfactory rest to the *Mind*, which consists in the enjoyment of some *Good*; Who will shew us any *Good* (or *Manner* here below) is the *Natural Language* of the *Soul*; and there is likewise as ready a disposition in all to embrace *Truth*, as the most genuine *Alliance* of the *Mind*: These are the two adequate Objects of the *Understanding* and *Will*, the two *Supreme Faculties* of Man's *Soul*, from whence the whole Man is act'd, and are (as it were) the two streams leading to *God*, the Fountain of *Truth* and *Goodness*, which alone can satisfy this boundless Desire, and immortal Thirst of Man's *Mind*. Not that all thus eagerly seek after, and embrace *Truth* and *Goodness*, as it is really so in its own Nature; but where-ever it is judg'd and apprehended to be so by the *Understanding*, as being (for the present) wholly govern'd by that *Opinion* or *Persuasion*, which they have suck'd in with their *Education*, or received on Credit of some leading Per-

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son, or Society of Men: For so long as an appearing Good, or a seeming Truth, keeps on its Vizor, and only appears to be so, it equally affects the Mind, as if it were the real Substance; for it imposes on the Understanding by a bare seeming reality: And what is wanting in Substance, as to what they thus desire or pursue, is made up in the appearance (though it be but a shadow) which is a kind of obliging Imposture to Man's corrupt and blind Imagination and Fancy, and may be called an Erroneous Opinion, or a Misperuasion; which Men are apt to pursue with as great, nay, rather greater Zeal and Heat, than real Truth and Goodness in itself. And in this Case Men are Prodigals, running from Home (feeding upon husks) and vainly wasting their Talent in pursuit of the external Form or Persuasion, in Ways of Divine Worship (which is but the crust and shell of Religion, (ever learning and never coming to the Knowledge of the Truth) on the one hand; and of the Shadows of Good, which are the Divine Excellencies scattered in the fading Comforts and Enjoyments of this lower World, on the other.

Interrogemus
singulos quæ
res faciet bea-
tum? Dic Stoi-
ce: respondet,
Virtus animi.
Dic Epicure:
respondet, Vo-
luptas corpo-
ris. Dic Chri-
stiane: re-
spondet, Do-
num Dei.
Aug.

These were of old (as they still are) the two Extrems, poisoning all Religion and Morality. The first is that of the Stoick (on the one hand) as the Fountain of all Sects, who, prompted by aspiring Ambition, in a Luciferian Pride, beg Dominion, and separate themselves (from a false conceit of their own Purity,) seeking Perfection in affecting to share with God in the Government of the World, and separating themselves from others, under conduct of their own Leaders or Guides, who have bigotted them into an overweening Opinion (which they zealously cherish) of their own private Persuasion, or separate Way of Worship, as deeming that more acceptable to God than any other; wherein they imitate the Pride of Devils, (in a blind zeal,) with a Stand off from me, (to all that differ in Opinion from them,) for I am more Holy than thou. The second is that of the Epicurean (on the other hand) the Fountain of all Sensualists, and Spawn of Debauchery and worldly-Mindedness, who seek their Happiness in the Body, from the Pleasures and Enjoyments of this Life, labouring to subject the Soul to the Body, and so to turn Men to Beasts; both which are equally govern'd by one and the same Principle of Self-love, (the Origin of Evil,) which is directly opposite to that pure Principle of Charity, or unmercenary Love, which is predominant only in the humble and sober Man, whom the Philosophers called Vertuous, and we Christians call Gracious; who indeed is the alone honest Man, and good Christian, that places his supreme Felicity in the Grace and Favour of God alone, and makes the very Aspect of Humanity, (of what Nation or Persuasion soever,) if in Misery, the proper Object of his Charity.

For let Mens Pretences for their different Persuasions in the external Ways and Modes of religious Worship be never so specious, yet I am fully persuaded, (with all humble submission,) that upon due Examination it will be found that it is not from any right understanding of the Doctrine and Discipline established in that Church from which they separate, nor from a sincere Love to the inward vital (or spiritual) part of Religion, grounded in true Knowledge; but it is from one of these three principal Motives, that they are inclined and disposed to separate from the publick Communion of our National Church, and to incorporate themselves into select Congregations, (that is to say,) either with design to promote their own private secular Interest and Advantage in the World, or to be relieved as they are poor, and wanting Bread; or (which is most of all excusable) from an honest and well meaning Principle in such, who are willing to do or suffer any thing to be safe; but being credulous, are easily imposed upon by Education, or by their Leaders and Teachers, to implant themselves into such a Persuasion, or way of Worship, as apprehending it to be an Ark of Salvation, wherein are greater Privileges in the Communion of Saints within that Pale, than elsewhere. As they thus stand in opposition to others without, or the Men of the World, as they style them, whom many of them esteem to be but Usurpers, and themselves the only true Proprietors of what they possess of the good Things of this Life, which is consonant to the Doctrine of the Church of Rome, in misapplying and wresting such Scriptures as these; All are yours, and you are Christ's, and Christ is God's: And so consequently they are apt to confine their Charity,

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as well as their Pity and Humanity, (which should be as diffusive as the cherishing Beams of the Sun,) to those only of their own Persuasion. And from hence it is that many times those who pretend to greatest Tenderness of Conscience, can be so Steel-hearted towards an unfortunate Object of Charity (of a different Persuasion,) when the rest of his Creditors (though in the vulgar acceptation, Publicans and Sinners,) are so compassionate and pitifull, as to accept of Proposals agreeable to the Circumstances of the Debtor.

But when once Men are awakened, by their fruitless Labours in vain Pursuit of Satisfaction in either of these Cases, so as to Look Home, and diligently to attend to that divine and mild Instructor of the Ignorant, who in compassion to our Infirmities, tenders his Grace in every Man's Breast, (which some aim at by the Light within;) and also to those Outward Means which God hath revealed for our farther Direction, so as to be brought into their right Mind, thoroughly convinced of their Errour and Misperuasion, and made sensible of their own frail State, so as from thence seriously to consider and examine this superficial appearing Good and seeming Truth, (which are no more than the Shell and Shadows of what they seek,) they may be properly said, to come to themselves, being convinced that they have all this while laboured in vain for that which satisfieth not, and (with Adam) having adventured to eat forbidden Fruit, will acknowledge themselves naked, and so are now ashamed. And when they are thus prepared, they will be willing and ready to embrace that Truth in the love of it, as also that Doctrine and Discipline which teacheth it, which before they declined, and with so much prejudice and aversion opposed and despised. And when they are thus savingly enlightened, the Voice of Nature will be changed from that of Who will shew us any Good? unto this of Grace, Lord, lift up thou on us the Light of thy Countenance.

What I here declare I speak from my own Experience, from what I have known, believed, and pursued; and from what I now (on better Information, and through God's Grace,) do know and believe, that it is impossible for any Man in the ordinary course of Providence, to apprehend real Truth and Goodness, so as to embrace it, as the adequate Objects of the Understanding and Will, or to have a right Notion of God, and Things divine; so as to worship and serve him acceptably in Spirit and in Truth, until he attain in some measure to an inward acquaintance with himself, and the composure of his own Frame, which he may call the knowledge of himself; not that all are obliged to equal degrees:

But my meaning is, That it is the indispensable Duty of every individual Person of the whole Race of Mankind, meekly to attend to the inward Teachings of God, and to improve all outward means, according to their Capacity, and the Opportunities they have, or may have, (which is every one's Talent,) to the end they may be inwardly acquainted with themselves.

Whereby we shall be brought, first to understand, and then the better to consider the composure of our own Frame, as it is an Epitome and Resemblance of all without us, consisting of a Soul and a Body, as the two constituent parts of our selves, so as to discover the Nature and Original of each of them, and the infinite Disproportion between the one and the other, that we may take care of, prize, value, and make provision for each, answerable to their separate Dignity and Value.

The Soul principally, as being of the same Original and Nature with Angels, incapable of Satisfaction from any the finite, fading Enjoyments of this Life, but designed for a higher and more noble Happiness suitable to its Nature, and the Felicity of a future State, as it is capable of knowing, loving, and enjoying God for ever.

And subordinately the Body, (as the Soul's Vehicle or mortal Engine,) as it is of the same nature and original with Beasts, and capable (with them) only of the fading Pleasures of Sense, agreeable to the animal Life in the lower World, wherein Men (since the Fall) come short of Beasts, as to all our most charming Embraces in sensual Pleasures and Delights, which are ever allayed with the
flaming

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flaming Sword of Reason and Conscience, designed to chase us out of every Paradise of Luxury here below, that we may the more earnestly seek after that which is Celestial in another State.

And if we would sincerely pursue this Study and Knowledge of our selves, we shall soon discover that monstrous disorder, and loathsome deformity Sin hath caused in our Nature, which is the original of that continual War arising from the contrariety of two Natures within us, in a Strife between Reason and Lust, fomented by our spiritual Adversary the restless Tempter; and from thence we shall be fully convinced of our own Weakness and Frailty, so as to abate of that Pride and good Conceit the best of us are apt to have of our selves; which, like rank Weeds, (since Man's Fall,) naturally springs from the Nature of Mankind.

This is the best way to make us truly humble in the All-seeing Eye, and low in our own Esteem, whereby we may be more capable of improving all outward means to our greater Advantage, as reading, hearing, praying, and other Christian Exercises, which we do, or may enjoy for our farther Instruction and Edification; so as not to be offended at the outward Mode or Way of publick Worship established, (not repugnant to express Commands or Prohibitions in Scripture,) but more earnestly to labour after purity of Mind, and a regular Conversation, as the most acceptable Sacrifice to God: And to prefer publick Peace and Harmony in Divine Worship, before our own private Opinion or Persuasion; wherein, we are so apt to err, and so liable to be seduced and imposed upon by others, who are themselves also mistaken: And by this means we may also attain to a right Notion and Apprehension of God, and Things Divine, so as to be able to worship and serve him acceptably in Spirit and Truth, in order to the great and glorious end of our Being in the World.

Cardanus

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The Author's Apologie; giving a short Account of Religion in general. Man alone is capable of it, as wrought upon by foresight of Rewards and Punishments; and therefore 'tis generally sought (as a Sanctuary) in Distress. Many make Profession of it as a Livery, to promote their Interest and Credit with Men, which they can change with the Fashion, but lay aside, rather than take up our Saviour's Touch-Stone, the Cross; and to serve a Turn they can comply with that Discipline at one time, which they decry as Popery and Superstition at another; which dishonours Christianity, and gives occasion to the profane and atheistical to scoff at all Religion. Men (awakened) in Distress, as Pilgrims, earnestly enquire for Hierusalem, (or the Vision of Peace, the Rest they seek,) but are apt to be misguided here in the Wilderness, (the City being out of sight,) from the many beaten Ways, where every Way is furnished with a Guide, and every Guide confident in his own Way, (though all thwart one another.) The Pilgrim in this Case hath no Refuge but to God, who never left Mankind without some Guide. This Guide is nigh, even in himself; and from thence he must go to what God hath revealed without for his Direction. God from Eternity was without external Adoration. He needs not his Creature's Service. Purity of Mind, and Regularity of Life, (as the vital parts of Religion,) commends the indigent Creature to God. All outward Ways and Forms are only Crust and Shell, and for the Creature's Benefit, and not so essential as to break Charity with such as (agreeing in Fundamentals) differ only in Circumstantials. Want of true Knowledge makes Men place more in the Mode or Way of Worship, than in the Substance; and with fiery Zeal to quarrel about shadows, and neglect the Thing, however some uniform way of Worship and Discipline (not repugnant to any express Command or Prohibition in Scripture,) is necessary in every Nation for the sake of the Weak, to discipline Youth, and to reclaim the profane, and keep up a venerable Aw of the Majesty of God in the World. This cannot hinder private Devotion, wherein Men may use their Freedom. How Liberty of Conscience is abused: It multiplies Sects, giving opportunity to subtil Deceivers to set up for Teachers. Nothing more advances Popery.

HAVING now adventured to reprint and publish what was so long since designed and composed by so pious and learned a Pen, in order to promote so great and necessary a Duty, as the very Foundation of Religion, together with some weak Endeavours of my own, as the Product and Offspring of that, it may be expected I should make some Apology for my self; and I hope it may suffice, I do it that others, who (in like manner) are upon anxious Enquiry after Truth, and a right notion and apprehension of God, and Things divine, may thereby likewise find a satisfactory Rest to their Mind: And that such as (with me) have also given scope to boundless Lusts, and enslaved themselves in vain pursuit of Satisfaction from things abroad in fading Enjoyments of the World, may (in order thereunto) be brought home at last to endeavour after Knowledge of themselves, so as to amend what they there find amiss, before it be too late; as a Duty highly incumbent on all Mankind, from the Prince to the Peasant.

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I cannot deny, but (of all Men) I am the most unworthy to treat of any thing sacred; and therefore to remove that prejudice which is naturally obvious in Men's Minds, to wards the best things, if handled by ill Agents, I do humbly make it publick, to the Glory of God, who can make use of the vilest things to effect his greatest Work; and by this means was graciously pleased to discover to me that Deformity and Disorder Sin hath caused in the Nature of Man, so as to change the Inclination of my heart, and put me upon an earnest Endeavour so to regulate my Conversation, that the latter part of my Life might be free from open Scandal; and that I might also be able and ready to render some account of my Hope, as a Christian, *before I go hence, and be no more.*

It is true, when I first set on this Work I was bewildred, and at a loss, (being surrounded with such a multitude of Opinions, and various Persuasions,) how to frame any Idea of Religion in my Mind; which I have since learned briefly to be,

Religion. *The Obligation we are under to God, the supreme Fountain and Original of all things, in whom we live, move, and have our Being; and therefore implies all the Services we pay him, and all the Obedience we give to any Law for his sake, and with respect to the Perfections of his Nature.*

And this, in the general Notion, is natural to Man, as the only Creature capable of a Divine Worship, being wrought upon in an illuminative way, by foresight of Rewards and Punishments; all other inferior Creatures being governed by the secret force of natural Instinct and Inclination, whereby God himself directs and orders them in their Operation, to fulfill the end of their Being: And so little is God beholden to Mankind, that we seldom sincerely study or enquire into this Subject, untill he disciplines us thereto by his Rod, and then Religion is generally our Sanctuary in distress; for so it was to me.

'Tis true, the Profession of Religion is a Livery every one will wear, so long as it is in fashion, and makes for his Interest, to promote his Credit or Profit in the World; but that is soon laid aside under the Discipline of Self-denial, and the Cross, (the true Touch-stone,) which our Saviour made the indispensible Requisite to the very Being of his Disciples; which Livery, (or Fig-leaves,) the visible Profession of Religion, becomes gross Hypocrisie, when Men can (*Proteus* like) work it into all shapes, and change it with the Fashion: And, to serve a Turn, can by a Dispensation from their most tenacious Leaders, conform to that publick *external Discipline*, which (at other times, when it comes in competition with their own *private Persuasion*,) they can decry and exclaim against, as Superstition, and open Idolatry; than which nothing can be more dishonourable to Christianity, or give greater occasion to Atheistical profane Persons, to deride and scoff at all Religion in general.

So that although I was thus awakened, and throughly convinced of the unavoidable necessity of the Duty; yet I was far to seek, as to the manner how to worship God, so as I might find acceptance in my Address to him, with Comfort and Hope, either to remove my Fears, and supply my Wants; or how to gain a right Apprehension of God, and Things Divine, to qualifie me for so holy a Service.

And to find satisfaction herein, I wandred, (by Enquiry into all Persuasions,) like a poor Pilgrim in a Desert, where are many beaten ways, and each furnished with a Guide, every Guide equally confident in his own Persuasion, and promising faithfull Conduct, (though every one went a several way) to *Jerusalem*. And when I had turned over voluminous Writings of Men of different Persuasions, who had all set up for the Pilgrim's Guide, and spent much time (with perplexing Thoughts) in anxious Enquiry, I found them all so uncertain and obscure, and most thwarting each other, that I still remained more unsatisfied than before.

Whereupon I betook my self to read, and search into the written revealed Will of God in the holy Scriptures, supporting my Hope with this Belief, That God hath not left Mankind without some Guide, how he would be served by every individual Person, though the publick way of his Worship, as to external Ceremonies, might remain (as to particular Persons) more obscure. And whilst I was in Quest of farther satisfaction in this Point, I providentially lighted on this following Book, which I have now re-printed.

The Title invited me to buy it; and when I had read it, I found it my best Monitor to *Look Home*, and reflect upon my self, a work I had before too much neglected: And the more I retired into my own Breast, the more cause I saw to be humble in my own Thoughts; and the more sense I had to stand in awe of a divine Power to whom *all things are naked and open*: For when by inward Reflection, I had a glimpse of the monstrous Deformity of my own mind, and became sensible, in some measure, of the dreadful disorder of my own Frame; the more I was awakened and alive to my self, the less cause I saw for me to censure, or take notice of the Faults and Infirmities of others, or to admire any thing outward in the World, from which I could not find the least ease or satisfaction

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tisfaction to that anxious immortal Principle, which was restless and inquisitive within me, after something else beyond what my sense was capable of.

And from these Considerations I resolved most humbly to prostrate my self before Almighty God my Maker, (in the best manner I could discover in the Gospel of his Son,) whom I had so highly provoked; resolving through his Grace, (and humbly begging his Assistance to enable me therein,) to obey his Will, (to my utmost Power,) *in ceasing* to do any known Evil, as the first thing necessary in order *to do well*; hoping he would not destroy his Creature now seeking him, whom he had so long spared when provoking him; and that he would not be now less kind to me, when relenting and returning, than he had been when I forced my self to daily Disobedience against him, being fully persuaded, that if I served him as well as I knew, he would not punish me, (if I knew no better,) though I might be in an Errour, as to the outward manner how. And from all I had learnt, and could discover by my restless Enquiry, I was fully satisfied, That nothing but purity of Mind, and regularity of Life, could commend an indigent Creature to the Fountain of all Being and Goodness; and therefore I looked upon all external Forms of Discipline, but as the crust and shell of Divine Worship, and no way so essential, as warrantably to break the sacred Bond of Charity, with such as (differing in external Ceremonies, and Things circumstantial, yet) agree in Fundamentals: For I observed it was generally from want of due Consideration, grounded in true knowledge of the vital and spiritual part of Religion, and *Looking Home* into Men's own Breasts, to be more inwardly acquainted within themselves, (as the only means to produce Humility, and a meek Spirit,) that those unhappy Differences arise, touching external and circumstantial Matters of Religion, which too often, fomented by Pride and Self-Love, (the Poison of all Evangelical Principles,) at last are insisted on, and (after the pattern of Popery) made the essential and necessary parts of Christian Religion; whilst the inward purity of the Mind, and an humble and regular Conversation towards our Brethren, to win and work upon them to join with us in the Unity of the Spirit, and the Bond of Peace, (as the Cement of Christian Charity,) is either least regarded, or wholly neglected by the generality of Professours.

This was at first a great Stumbling-block to me, and put me upon a farther Enquiry, how, and which way I might most acceptably perform outward Worship and Service to my Maker; being convinced in the main, That God from all eternity, was without any external Adoration; and as his original Perfection and Felicity, are equally incapable of Accession or Diminution; so he can receive no advantage by the most refined Services of his Creatures; but yet I could not but deem *some external way of uniform Worship, in decent manner to be performed, agreeable (and not repugnant) to the written and revealed Word of God in the holy Scriptures, may be of great advantage to mixed Societies of Men, if not essentially necessary; yet (for these Reasons infinitely desirable to be established in every Nation, to train up and discipline the Younger and Ignorant, till they attain to greater degrees of Knowledge and Perfection; and as the best and most probable means to restrain, and (by gradual steps) to reclaim the profane sort, and practical Atheists; and to imprint a more inward sense, and awfull Veneration of the holy Majesty of Heaven, and the Almighty Being of a GOD in the World; and as the most likely means to introduce so desirable a Blessing as Harmony in Divine Worship.*

In which the more knowing and sober Christians (as Men of Age go with Children in a Learning-school) may, and (as I humbly conceive) ought (after the Apostle's Example, who therein became all things to all Men) to join in Communion, to win and work upon others, without prejudice to themselves, or hindrance of their own more private Devotions, and breathing out their Souls in Prayer, Praise, and Complaint between God and themselves: For that those that are thus, as it were, incorporate in a publick Communion, are empowered, and may (as I may speak) with Church Authority, reprove and admonish those that walk disorderly, without giving that Offence, which profane and loose Persons are apt to take (though without a cause) from such as separate from the publick Communion, or Way of God's Worship so established.

And such (with humble Submission) cannot properly be esteemed the more knowing and perfect, but rather supposed to be the more weak, wilful, or ignorant, that shall causelessly take, rather than have any just cause of Offence given them, when (having to many weighty Reasons to invite them) they shall refuse to join in such a Communion, so established, as the most likely means, by a Christian Reproof, with Authority, and watching over one another, to effect an universal Reformation of Manners, and also to root out all those Sects, which, like Locusts multiplying from indulgent Liberty, do destroy the Seeds of pure and undefiled Religion among us.

For although Christian Liberty (as it is restrained and bounded by the Royal Law of its Founder) be the Christian's Grand Charter, sealed in the Blood of our Redeemer himself; yet we find by daily Experience, that nothing in the World hath

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hath been more abused than a General Indulgence herein. And instead of that Liberty and Ease which is thereby intended for tender Consciences, it too often falls out, that many honest and well meaning Persons are apt to be thereby entangled and ensnared by subtil Persons, who having no other way or means to live ease, and fare well, and designing in the Disguise of Spiritual Pastors to improve their secular Talents, do from hence take Occasion (under a Vizor of Piety and Zeal for Reformation) to set up for Teachers, without any regular method of instructing in the knowledge of the Frame of Humane Nature, and the first Principles of Religion, (as the best and surest Foundation for higher improvements;) but their scope and aim is wholly bent to herd a Flock to themselves, within their own Fold, in whom they may have a peculiar Propriety; so as thereby to secure them from hearing elsewhere to be undeceived.

And to this end they pick out and wrest such places of Scripture, as best suits with such their own Way or Persuasion, which they fabricate and design to be the Church Government within their own Province: And then, under pretence of Revelation, and an extraordinary Call to the Ministry, they labour to support a Doctrine and Discipline coin'd in their own Brain, (as they pretend) more refin'd and spiritual, in opposition to that which is established and settled in our National Church, though this latter lays no stress at all on any external Rite or Ceremony, farther than Decency and Order require. Which Doctrine of their own (so hatched and design'd) is generally so obscure, that it is for the most part confined to the Priests Lips, as the Oracle of that Persuasion, but with such a latitude, as the Teacher still hath power (in a great measure) to dispense Freedom and Liberty to the Consciences of the Members, so as may make most for their secular Interest, as well as for their spiritual Advantage; and the whole Scheme and influence of the Teacher, is but like Musick, piercing the Sense, in tickling the itching Ears of his Auditory with variety of Sounds and Notions, but never bringing them to the knowledge of the Truth. And from hence it is (too manifest) that all our unhappy Heats, Divisions, and Animosities, are encreased, and continued among us, to the great Scandal of the Reformed Religion, and Disturbance of the publick Peace and Tranquillity of the Kingdom, and (which is most of all to be lamented) to the greatest Advantage of P O P E R Y.

I do not charge all Nonconforming Clergie as guilty herein, God forbid; for I am fully satisfied there are many reverend, pious, and sincere Christians of that number: But how infinite a Happiness would it be, if all that are Men of Learning and Parts, and every way fitly qualified for their high and holy Calling, (to whose Judgments I humbly submit the consideration of these great and growing Evils,) might, as fellow-labourers, join in the promoting and endeavouring after so desirable a Blessing as Harmony in Divine Worship, as the onely Means to heal our Divisions, and effect an universal Reformation of Manners among us.

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The Author's Apologie continued; shewing, that the Discipline established in our National Church, if impartially examined, and tried, will be found of all others most agreeable to the Divine Standard, as it allows Charity for all that fear God, and work Righteousness. Commands and commends all that is good, forbids and condemns all that is evil; exciting powerfully to a holy Life, and providing (according to the Canon of the Gospel) against Offence of the Weak, from Scandal of Members in its Communion; comes nearest to St. Paul's Rules of Censuring, Examining, and Admitting to the Sacrament. Its Doctrine and Discipline falsely charged with Prosecution and Severity against Dissenters; and its Prayers and Liturgie as falsely, of being Popish Mass translated, to hinder pious and well meaning Persons from its Communion. Though it be thus misrepresented in these and many things relating to the Sacrament, (which is more at large spoken of in the Discourse of the Lord's-Day,) yet is it the surest Bulwark against Popery, which does therefore most zealously endeavour to oppose, undermine, and ruine it.

WHEN I had well weighed and considered the outward Ways and Forms of Worship and Discipline in all Persuasions among us; and finding the Discipline established and used in our National Church, so agreeable to the Divine Standard, and the Frame and Faculties of Man's Mind, that it allows (with the Apostle) that all in every Nation, and every Persuasion, that fear God, and work Righteousness, (though differing from it in external Ceremonies,) may be accepted; that it commands and commends all that is virtuous and praise-worthy, and forbids and condemns all that is sinful; and most powerfully excites to a holy Life; and that all its set Forms of Prayers and Praises, and other parts of its Liturgie, are composed of plain, brief, and easy Expressions, taken from the sacred Fountains of the holy Scriptures, all suited and adapted to the meanest Capacities; and wherein also the most knowing and learned may join, and all keep pace as one Soul in the Harmony of Divine Worship. For these Reasons I determined with my self, without any farther hesitation, to join in that Communion, being very well satisfied, both from my own Experience, and also from the information of sober and intelligent persons (who had been before otherwise minded, untill they had with me likewise searched into the Truth of Things,) That the great Cause why so many pious and well meaning Professours of Religion do separate from our Communion, doth arise purely from want of a right knowledge and understanding of the Doctrine and Discipline of our National Church.

And that many others are daily hindered from joining in Communion with us on false and subtle surmises of such as lie in wait to deceive who falsely charge the holy Doctrine and Discipline of our Church with those Irregularities and Severities of late practised against Dissenters by secular Officers, and Ministers of Ecclesiastical Courts, constituted by our Temporal Princes and Governours, by whose Authority alone they act, and over whom our Spiritual Governours have very little or no Jurisdiction or Power, either to restrain or interpose; nay, our Ministers themselves being under Obligation to publish their Sentences and Decrees, or, in default thereof are rendered equally obnoxious to their Censures: As also by representing, (which many embrace for Truth,) that our publick Prayers and Liturgie is but a popish Mass-Service translated, which is most notoriously false, as will plainly appear to all that are capable of Examining the Truth of it. And it is most certain, that our Church hath retained nothing therein that was in use among the Papists, but only what the Papists themselves received from the Primitive Christians in purer times, who had formed and composed the same out of the Holy Scriptures, which the Superadditions and Errours brought in by the Papists could no way corrupt. Neither have we any more Cause to lay them aside, or to reject them, because the Papists made use of them, than we have to lay aside or reject the holy Scriptures themselves, merely because the Papists wrested them by false Translations and Glosses on them, and made use of them in an unknown Tongue.

I cannot deny, but for some time I was offended (and I fear it is the case of too many well-meaning Christians) at the irregular Lives of many Persons, who declared

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and professed themselves Members of the Church of *England*, untill I had farther look'd into, and examined the Doctrine and Discipline of that Church; which not only condemns and disallows all such evil Practices, but also with the greatest caution and tenderness (agreeable to the Canon of the Gospel) hath provided against all Offence of such an walk orderly. That if any Member live in allowance and Practice of any known or open Scandal, he that is offended thereat, hath liberty in private, as a Christian, in a friendly manner, to warn and admonish such a one to mend; and in default thereof, to inform the Minister, who is obliged by the same Discipline, in like manner, privately to admonish, and also, in case he reforms not, openly to reject such an Offender at the Altar, rather than admit him, to the just cause of Scandal and Offence of any such as walk orderly in Church-Communion.

The Apostle (we find) accuses the *Corinthians*, in charging them as guilty of Drunkenness, and intemperate Eating, when they came to the Lord's Table, (as these were visible and open Offences;) but we do not find he presumed to look into their Minds, for that is God's Work: And therefore he bids them (at their peril) examine themselves, and so eat that Bread, and drink of that Cup in this holy Ordinance. And though it is to be feared too many are very superficial and slight in this great Duty, (as to their inward sincerity;) yet we may appeal to our most censorious Adversaries, Whether they have at any time seen, or known the least Example of such an Enormity (as the Apostle here charged the *Corinthians* with) at the Lord's Table in our Communion; or whether they have at any time seen any Person, who (in the Judgment of charitable Persons) may not be presumed by their Countenance and Gesture, and all that appears to the Beholder's Eye, to have an inward Compunction and Sorrow for their Sins past, or at least an Endeavour after such a frame of Mind, as also a good Purpose and Resolution to amend their Lives for the time to come.

At least the Consideration of their very coming to that Place, upon that occasion is Evidence and Ground sufficient, to incline a charitable Mind to hope so well of them. All which, compared with St. *Paul's* Rules of Discipline, and censuring the *Corinthians*, ought, (with all humble Submission) so far to satisfy us, as to join in Communion with those, that so appear (outwardly to us) to be meet partakers of that holy Ordinance. And therefore such Persons as shall refuse to communicate with those, whose outward Behaviour shall appear to be so regular, unless in such case of open scandal, (as I have before spoken of,) and wilful default of Reformation; after such Admonition, they that shall so refuse, may more properly be said causelessly to take the Offence, than to have any just Cause of Offence given them to separate from our Communion; We might instance the great Condescension of our blessed Saviour himself, who well knew the wicked design and purpose of the heart of *Judas*, and yet admitted him (as he was undiscovered to the rest,) to partake of his last Supper.

If Men would Look home, and sincerely examine and judge (so as to be more inwardly acquainted with) themselves, and the tendency of their own corrupt Nature, they might then see just Cause to admire God's Goodness in his restraining Grace, that they themselves are not more vicious and miserable; and rather to bewail and lament, than be so readily offended at other Men's Miscarriages.

Therefore, if we would without prejudice impartially consider of how great Evils and Enormities the Apostle himself did so arraign the *Corinthians*, who were in Christian Communion, under the early and most efficacious Influence of the Gospel, and his own powerful and Apostolical Discipline, we should not be so rash and uncharitable, as to recriminate and censure, or have a light esteem of that Church or Religion, whose settled Doctrine so plainly condemns and forbids all that is evil; and by its Discipline, so tenderly and carefully instructs, in order to the Belief, and so strictly enjoins the Practice of all that is Excellent and Praise worthy; and provides so well (according to the Canon of the Gospel,) against all offence given to the Weak, by the disorderly walking of Members in its Communion.

I should here have taken notice, how our Doctrine and Discipline is also maliciously and falsely represented in many things, relating to the Sacrament of the Lord's Supper, to hinder many pious and well meaning People from our Communion; but that I have chosen rather to do, (as most proper,) in my Discourse of the Lord's day; where I shall also speak briefly of the Institution of the Sacrament, (as also of the outward Gesture,) and how we may so examine, and prepare, and behave our selves at that holy Ordinance, as rightly to discern the Lord's Body, in order to vindicate our Church against the malicious Imputation of Idolatry.

As to those supernatural Mysteries, revealed in the Scriptures, touching the Divine Essence, the Incarnation, the holy Trinity, and the eternal Decrees, I determined it was safest for me to believe, according to what account the Scripture gave in every thing, and what my finite Mind could not comprehend, I assured my self God would not require of me beyond what he gave, or more than to obey according to what I knew, and that I should humbly adore what I could not understand; and by constant Prayer, and earnest

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next Endeavour, (in the use of all outward Ways and Means made known) seek to him, (with humble submission to his Will,) to make known that wherein I was ignorant or doubtful; stedfastly believing, God would bestow on them that sincerely seek, what was necessary; and that he who is the Word, or Out-going of God from all Eternity, *by ^{Heb 1. 1.} whom the World was made, and who enlightens every one that comes into the World, shining (like the Sun) with an equal Ray into the poor Cottage and the Palace, and hath so graciously invited all, without partial Regard to any, to come freely to the Waters of Life; encouraging the most vile and miserable in their own Eyes, the Poor, the Blind, and the Naked, without Money or Price, and without the least Worthiness of their own to commend them, will impartially and freely give what Man, by all his anxious Study and Care, can never acquire; but in such a way as Man must still embrace all opportunities, to improve his Talent.

Man must not be idle, for by a lazy indulgence and yielding to his own sluggish and corrupt Inclination, he becomes the voluntary Cause of his own Evil: He must therefore be vigilant and active; for as God doth not act without Man, so Man must not presume on his own strength, to act without craving aid and ability from God; who, as he doth not approve of Man's leaving all to him; so neither doth he allow Man to undertake all himself; but in a diligent use of the means appointed, still to have an Eye to God's Grace, to crown his Endeavours with success.

And in that Confidence, as I had time and leisure, I endeavoured (and indeed it became at last my chief Delight) to search into the frame and composition of humane Nature, and also into the various Ways and Forms of Divine Worship, instituted and approved of by holy and learned Men of different Persuasions: And for my Information and Direction herein, I applied my self to read the Books and Treatises of such as had taken great pains therein; and from all (without any partial Affection to any) I endeavoured in the simplicity of my heart, to satisfy my self, so as to find a rest to my own Mind, of which (according to my weak Capacity) I have here given some account, which I do not presume to make publick as any Rule of Faith or Practice, farther than to declare what I aim at, and to quicken others of greater Abilities, to promote so necessary a Duty as the Study and Knowledge of our selves, as the best Introduction to a true practical Christian Life.

I do not ascribe any thing to my self; but, as a Florist, I have collected it from the Labours of others, and desire humbly to praise my God for this, that though they may differ from one another in many things, (which I take to be no essential parts of Religion,) yet they have been all (through God's Grace) helpfull to me.

And as I have the happiness to be a Member (though most unworthy) of this our National Church, I shall close my Apology with the Words of a late Reverend Pastor of our Church, now with God, which here follow:

DID I know any constituted Church in the whole World, that did teach a Religion more Holy and Useful; That delivered Doctrines in themselves more reasonable; or in their Consequences tending more directly to the peace of Societies, and the good of every particular Person; to the promoting of Piety and true Morality, and the discountenancing of Sin and Vice; That did give more forcible Arguments for the one, and against the other; That did lay greater stress upon a pure Mind, and blameless Life, and less upon voluntary, strictness, and indifferent Rites and Ceremonies, than we do; I would very soon be of that Church, and even entice all that I could into it.

But till such an one can be found: Nay, so long as it is manifest, that the zealous Opposers of the Church of England do hold Opinions, either destructive to, or in their plain tendencies, weakening the force of all the Precepts, Promises, and Threatnings contained in the Gospel: And such as, if they do not encourage Men to sin; yet at least, do furnish them with Pleas and Excuses for their Wickedness. I am sure, it is our Interest, no less than our Duty, if we sincerely love God, and our own Souls, and have any real desire of our own, or others Welfare, faithfully to adhere to that Church we have the happiness to be Members of, and vigorously to maintain and defend it.

CARDANUS.

Nosce Teipsum: Look Home.

Cardanus.

Quid jucundius, quam scire quid fuimus, quid sumus, quid erimus; atque cum his etiam Divina atque suprema illa post obitum, mundique vicissitudines?

All Knowledge is pleasing to the Mind; but the high and * luscious food of the Soul, consists in that which results from a serious reflection upon our own Original, the present Operation of our Soul in the Body, and Contemplation of our future State, and the Glory of the World to come.

* Nullus animo suavior cibus. *Laſtan.*

I will praise thee, for I am fearfully and wonderfully made: Marvellous are all thy works, Psal. 189. 14. and that my Soul knoweth right well.

Come and hear, all you that fear God, and I will declare what he hath done for my Soul. Psal. 66. 16.

The Little World of Man.

MAN is the World's Abridgment, he inrols
Within himself a Trinity of Souls:
He runs through all Creations by degrees:
First he is Matter only on the Lees;
Next he proceeds to be a Vegetal,
Then Sensitive, and so Organical:
Then by Divine Infusion a third Soul,
The Rational, doth the other two controul;
But when this Soul comes in, or where it dwells
Distinct from th'other, no * Dissector tells;
And which no Creature else can say, that State
Enables her to be Regenerate:
Then she becomes a Spirit; and at last
A Devil, or a Saint, when she hath cast
This Clog, the Flesh; which yet she takes again
To perfect her Beatitude or Pain:
Thus Man is first, or last, ally'd to all
Creatures in Heaven, on Earth, and Hell's great Hall.

* It cannot be discerned by Anatomy; but may be conceived by the Mind.

As in the Universe without us, the Chrystalline Heaven, or first Mover, by its vast Circumference, encircles and encloses the Regions of Fire and Air; and as the Regions of Fire and Air (within their greater Circles) do likewise enclose the Globe of Earth and Water:

So in this little World of Man, which is an Epitome of the greater, the * Rational * Anima, secundum operis sui Officium, Soul (or Angelical Principle) by its vast capacity comprehends the Sensitive, (which is diversis nuncupatur nominibus; dicitur namque anima dum vegetat, spiritus dum contemplatur, memoria dum recordatur, sensus dum sentit, voluntas dum consentit. Itæ non differunt in substantia, quemadmodum in nominibus; quoniam omnes itæ una Anima est; proprietates quidem diversæ, sed essentia una. *Aug.*

the

Nofce Teipsum :

the Soul in Beasts and creeping things) and the *Sensitive* comprehends the *Vegetant*, (which is the *Plastick* Soul or *Virtue* in *Plants*,) and all these three make one *Humane* Soul, a shadow of the Blessed *Trinity* in the *Divine* Nature, which is *one* in *Essence*, though distinguished by *Operation* (for our apprehension) in three *Glorious* Relations, of *Father*, *Son*, and *Spirit*; but still remains *One* *God*, most *High*, one uncompounded pure *Divinity*, *Eternal* *Fountain* and *Cause*, from whence *All* *Spring*; and immense *Ocean*, to which *All* *tend*.

Now was the *Glorious* *Universe* compleat,
And every thing in *beauteous* *Order* set;
When *G O D* about to make the *King* of all,
Did in himself a *Sacred* *Council* call;
Not that he needed to *deliberate*,
But pleas'd t'allow *Solemnity* and *State*
Should wait upon that *Noble* *Creature's* *Birth*,
For whom he had design'd both *Heaven* and *Earth*.
Let us, said *God*, with *Sovereign* *Power* endued,
Make *Man* after our own *Similitude*;
Let him Our *Sacred* impress'd *Image* bear,
Ruling o'er all in *Earth*, and *Sea*, and *Air*.
Then made the *Lord* a *curious* *Mold* of *Clay*,
Which *Lifeless* on the *Earth's* cold *Bosom* lay;
When *God* did it with *living* *Breath* inspire,
A *Soul* in all, and every part entire;
Where *Life* arose 'bove *Motion*, *Sound*, and *Sense*,
To higher *Reason* and *Intelligence* :
And this is truly termed *Life* alone,
Which makes *Life's* *Fountain* to the *Living* known.

This *Life* into its self doth gather all
The rest, maintain'd by its *Original*,
Which gives it *Being*, *Motion*, *Sense*, *Warmth*, *Breath*,
And those chief *Powers* which are not lost in *Death*.
Thus was the *Noblest* *Creature* the last made,
As He in whom the rest *Perfection* had,
In whom both parts of the great *World* are join'd,
Earth in his *Members*, *Heaven* in his *Mind*;
Whose vast *Reach* the whole *Universe* compriz'd,
And saw it in himself anatomiz'd.
Yet not the *Centre*, nor *Circumference* can
Fill the more comprehensive *Soul* of *Man*,
Whose *Life* is but a *Progress* of *Desire*,
Which still enjoy'd, doth something else require,
Unsatisfy'd with all it hath pursu'd,
Until it rest in *G O D*, the *Supreme* *Good*.

The Introduction.

True Religion begins at Home, in Knowledge of our Selves, the best Foundation for other Improvements. God hath so framed the Nature of Man, that without Knowledge of himself, he can neither know his Maker, nor govern himself, or others well. This Knowledge (alone) secures us against flattery, the Nurse and Pander of Pride, (which is the Poison of all Sin,) and is also the only Medium of real Honour and true Love, in opposition to Moral Idolatry; and against (that most venomous and odious Creature) the Back-biter.

THat the Knowledge of our selves is a necessary foundation to true Religion, none can reasonably deny, who soberly consider what Religion is, and the end of its institution; which is to purifie and enrich the Mind with saving Knowledge, and to exemplifie it, in a regular and holy Conversation. We find the wisest and most thinking Men of all Ages, who have been restless and inquisitive after knowledge of all things besides, (with neglect of this,) have at last been convinced (from their own woeful experience) and from thence (as the best of demonstrations) have commended it to all degrees of Men, (as their first and most necessary duty,) to endeavour after the knowledge of their own frame, that by a due consideration had of what is past, comparing it with the present, they might from thence, take their measures, to act for the time to come.

This they prescribed as the leading-step to true Wisdom, and a right knowledge of all things else, necessary to be known of Man; and as a duty incumbent on all, the King as well as the Peasant, (if Solomon may speak for both,) as having one and the same impartial light from the Fountain above, shining in their dark Minds, as doth the Natural Sun, with an equal Ray, into the Palace and the Cottage.

God hath so framed the Nature of Man, that as his Soul through the Natural Eye of the Body (his Organical Case) sees his Face in a Glass, and observes any spot or blemish therein, as also remarks the Errours, and external miscarriages of other Men; and through Organs of Sense, converses with all things without him in this lower World, formed of the same matter with his Body; so by the inward reflection of his Mind, he may abstract his thoughts from the outward World, and become his own mirror or Looking-glass, wherein, he may (by that Light, and common Grace, which appears and shines in all) view, and conceive of his own Soul, as that which alone speaks him a Man, (all the rest of his Humane Frame being common with that of Beasts,) and also discern his own inward deformity, and the disorder of his Mind, as the best means to awaken him out of his desperate security; and to excite his endeavours, to repair the defaced Image of God, (originally impressed on the Soul,) in the exercise of its more noble Faculties and Powers, (the Understanding and Will,) on their proper Objects; in order to judge and conceive aright of Spiritual and Immaterial Things, as of God, Angels, Truth, and Eternity; as also of the Nature, Original and Operation of the Soul in the Body, which can be no otherwise done, but in this glass of the Mind it self.

And till Men thus look Home, to see and know themselves, (whatever they may think of themselves,) they are both spiritually blind and ignorant, as to saving Knowledge; neither have we any other way or means to discover, what is the cause of all our inward trouble and disorder (the Law in the Members warring against the Law of the Mind) which constantly arises from a contrariety and opposition of two Natures within us, the Seed of the Serpent, (in the lower corrupt Nature of the First Adam,) and the Seed of the Woman, (the Second Adam,) which is, that Grace of God that hath so appeared to all Men.

This disorder in our Nature, is that which we call Sin; (for Sin hath no existence in its self,) and as it beginn in disobedience to God, so whilst Man rebels, it is continued (as a just punishment) in Humane Nature, by the Rebellion Man suffers within himself, of

Nosce Teipsum.

his Sense against his Reason, in the inroad and usurpation of the inferior Appetite, upon the Prerogative of the Superior Faculties, which were originally impressed on the Soul, as *God's Image*, to *way and govern* the inferior Nature in Man.

This Discovery, will put Men upon an endeavour, to raise and restore this Sovereign Principle of *Reason* again into her Throne. *Reason* is to Religion, as the glimmering light of Moon and Stars to a lonely Traveler by Night; discovering the Sky, but not assuring our doubtful way: And as those dim Tapers of Night all disappear at the approach of the Sun's bright ray; so the light of Reason dissolves in the broad Day, or clearer discovery of Religion, and (Supernatural light of) Revelation. *Reason* (as St. John Baptist) prepares the way for the Sun of Righteousness in Humane Nature, and distinguishes Men from Beasts, and is our Talent which we must improve, in order to receive a greater measure of that Grace, which is offered to all Men, as the only Way and Means to cure all these Disorders, and to repair the defaced *Image of God in Men*, so as to be thereby qualified for Dominion over themselves, that by their own example at home, in vanquishing their unruly Passions and Lusts, they may be made fit and capable (with greater influence) to rule and govern others, over whom God places them, in their higher or lower Stations in the World.

God Almighty in the Creation ordained, that the Harmony of the World should consist in a just subordination of the several ranks of Beings one to another, and of all to God: And as he constituted Man supreme over all, that he might fit him for so vast an Empire, he made him a little World within himself, (as an Epitome of the whole Creation,) to qualify him for Dominion (within and without) by the impression of his own Image and Representation on the Faculties and Powers of his Soul, consisting in *Knowledge, Righteousness and Holiness*, which rendered Man a subordinate god in the World, to enjoy this Sovereignty (only) during his Allegiance to God, of whom he held all, by the homage of entire obedience to his Maker's Will made known.

Now as this Dominion was thus established by the order of Heaven; so 'twas exercised by the mediation of Man's Body, through which the operations of his Soul were all conspicuous; and whilst he continued in his obedience to God, the Ray of Divinity (as God himself) shined in his Face and Words so powerfully, as thereby to command all the Hosts of the lower World, whose Obedience, as it was most easie (in all) without constraint and resistance, so 'twas most equal, without violence or oppression.

And we may appeal to the experience of all ranks and degrees of Men in all Ages of the World; for confirmation of this Truth; That as the Image of God is (more or less) resplendent in Man; so it causes (more or less) a secret awe and veneration from Equals, as well as Inferiours.

And on the contrary, As this image is eclipsed and defaced, (through disobedience, and neglect of Duty to God,) there follows (in a most righteous Sanction) as naturally as Effects hold of Causes, *Rebellion, Contempt, and Loathing* from all Inferiours; instead of *Love, Honour, and Allegiance*; for 'tis Piety and Vertue alone, that constitutes the Creature (whether Prince or Peasant) a Subject of the Heavenly Kingdom, and a Favourite of God; and therefore it is this that gives him the best claim to his Protection and Patronage: But Sin and Vice is a state of Rebellion, and a bidding defiance to God; and he that hath thus put off his Allegiance, cannot expect rationally the benefit of that Government he refuses to be under.

From all which we may most rationally infer, that nothing can be more true than this Maxim, That Princes, and all Superiours, are more secure by the Hearts of their Subjects, than by the Arms of their Soldiers; and this security, as it must be gained, so it must be continued, by being themselves good Subjects of Heaven.

Whence also it follows, that Princes in the Throne, Magistrates in their Seats, Parents and Masters in their Families, and other Persons in all inferior Stations, have no other way to gain and secure these Honours, Rights, and Duty, as any part of their Happiness, (according to Divine Institution,) accompanied with Love, the cement of Christianity, but by rendering to God (the Pilot of Hearts) his due, in repairing his defaced Image (by a sincere Practice and Obedience of what they know) according to that most sacred and unchangeable Sanction, *Them that honour me I will honour; and they that despise me, shall be lightly esteemed.*

1 Sam. 2. 30.

But till Men thus return Home, and become inwardly acquainted with themselves, so as to consider the Dignity of their Nature above Beasts, they will never inquire into their own Original, nor set a right value upon themselves, and their immortal part, or inquire into the knowledge of the Author and Original of all things, in order to repair his Image, and recover this Prerogative of their Reason, which (in pursuit of this Duty) follows (as it were) in the rounds of a Ladder, as the Way and Means God requires all Mankind to seek him.

And moreover, we shall find this to be the only Cure of *Flattery*, the Pander and Nurse of *Pride*, which is the Poison of all Sin; and that it is impossible to arm ourselves against

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our grand Enemy the Devil, who by this bait, betrayed our First Parents to their rhine, and still maliciously pursues all his Posterity, to deceive them into a false Opinion of themselves, either by their own mispersuasion, or the misrepresentation of others; which they can never discover, till they thus impartially judge themselves by the *Light Divine*, in the Glass of their own *Mind*, as they are always naked and open in the all-seeing Eye of Heaven.

And this Knowledge also, is the best Means to prevent the highest Sacrilege, of robbing God of the *Honour* and *Love* due to him alone, which is the common Practice of flattering *Parasites* in giving, and of vain glorious *Superiours* in receiving it.

For all *Love* and *Adoration* paid or given to any Creature, (of what degree or quality soever) otherwise than done with a pure respect and veneration towards this *Image* of God (as it more or less shines in them) is *Moral Idolatry*, (that is,) giving to the Creature what is due to God alone, of which both he that gives, and they that receive, are with *Herod* and his flattering Admirers, equally guilty; for God is a jealous God, and will not give his *Glory* to another: These are great Truths, for certainty whereof we have God's own Word, and he that looks for better or other security, is an Atheist.

And from hence also we may arm our selves against that worse sort of Caterpillar, the Back biter, as against the most vile and odious Vermin among Mankind, so as to give no credit to those sawning Monsters; but first to examine and judge our selves, so as to leave and loath the Evil; and then to shun them as the spawn of Hell; who, to insinuate a belief of their Friendship, can say one thing and mean another; and with their double Tongue soothe and speak fair to our Faces, with envy lurking in their Hearts, which they belch out afterwards in secret, with the most virulent and poison'd Language, behind our backs, to wound and murder our Reputation, by magnifying (if not multiplying) our faults, and displaying our infirmities in a most reproachful manner; and that too often (which is a just Judgment) to those to whom their own greater Follies, Weaknesses, and Vicious Dispositions are as conspicuous as the Sun in the Firmament; and so (through neglect of this great Duty of *Looking Home*, and being inwardly acquainted with themselves) they become the most despised and pityed Objects of all others. Therefore I advise all such busie Creatures in other Mens faults, to inspect their own, and to carry always this brief Caution pinn'd on their sleeve to help their Memory:

Back biting,
the Poison of
Hell.

Relate no faults of other Men

In a back-biting way;

But pity Sinners, loath their sins,

And go thou not astray.

*And now from Ill, great Father, set us free,
And teach us all to know our selves and Thee.
Courage, my Soul, great Jove is their Allie,
Their Duty who by Nature's light descry.*

Pythag.

*Consider this, then in the highest Sphere,
Enthroned your Reason, the best Charioteer;
And when unbodied you shall freely rove,
In the unbounded Regions above,
You an Immortal God shall then commence,
Advanc'd above Mortality and Sense.*

A Brief Reflection upon Man's being Made and Undone, in order to his more happy Recovery.

The common Evils incident to Mankind, were a great Stumbling-block to the Heathen, and still are so to Christians; but is removed by discovery of the Mystery of our Redemption. A brief account of the Creation of Man; and how the Soul is infused by God, and not conveyed (as the Body is) from the Parents by Generation. Of the Fall; and of the present State of Man, and of God's Eternal Design therein, for the advantage of all, so far as they comply with their Duty, according to their Capacity, without partial regard to any. The fading Happiness lost in Paradise, was never to be restored. Man's Fall made way for the Kingdom of the Messiah, in a Celestial Paradise hereafter, and a Spiritual Eden of Joy in the purified Soul here, as the foretaste of that. The enjoyments of this World, are not now a Portion in property to any; but Talents consigned in trust to all, as Stewards for comfort and relief of the impotent, and the indigent, whose Merits are equal, and might have been Stewards themselves. All shall account for themselves, in proportion to what every one receives.

THE common Evils incident to Mankind (from which the inferior Creatures are exempted) and that great disorder in Humane Nature, which affects all alike, both the Just and Unjust, was a stumbling-block to the Heathen World, and occasioned that perplexing Question, *What is the Origin of Evil?* Which exercised the most profound Philosophers with anxious inquiry to relieve.

And notwithstanding, we have the Mysteries hid from Ages and Generations, made known to us, (which augment our trust to Ten Talents,) yet the Fall of Man (from whence we derive all those Evils,) still remains the most difficult part in the whole order of Divine Providence; insomuch that the best of Men (as well as David in the 73 Psalm) are too apt to rack their Minds on Tenter-hooks in restless inquiry, and do no less perplex themselves, than did those poor Heathens of old, concerning God's thus dealing all things alike to all, so long as they gaze only upon their own present sufferings, and look no farther than to take a prospect of the visible effects of Providence in the lower World.

But when they once return home (with David in that Psalm) to look inward into their own Hearts, and from thence shall be led (with him) into the Sanctuary of God, (his revealed will to the Children of Men,) wherein they may trace themselves to their own Original, both as to the Frame of their Being, and their present Misery; and shall also thereby discover how the Wisdom and Goodness of God (in his Eternal Counsel and Design) permits both the Sin and Fall of Man, (the cause of all these Evils,) to make way for the Kingdom of the Messiah, by whom the World was made, shadowed out in Types and Figures under the Law, till, in the fulness of time, he made himself an Offering for Sin, to redeem and restore Mankind into another State of Probation, in the Wilderness of this Life, to render them capable (by Grace and Adoption) as Co-heirs with himself, of a Spiritual (though future) and Eternal Inheritance, in a Supernatural State, purchased with his own Blood; where all their patience and suffering shall be rewarded with infinite advantage, with an Eternal weight of Glory; I say, when they shall be convinced of all this, they will never envy the prosperity of the Wicked, (who are here set up in slippery places,) nor repine nor murmur at God's correction, the distinguishing Characters of his Children, in opposition to Bastards, who go on quietly in their Sin unpunished.

God Almighty (who is the Eternal Parent of all things) having from Eternity decreed in time to make a World, thereby to impart Being and Happiness to his Creatures, for the greater illustration of his Glory, did ordain, in his Eternal Council, That such a Creature as Man (for whose use the rest were all designed) should be his representative, to bear his Image and Character, as a subordinate God in the World; and should (as a middle Creature) reconcile the two extremes of Heaven and Earth, to consist of two constituent parts, or several Natures, to qualify him for his Government; the one of a Body compounded of the Elements and Principles of the lower World, capable (with Beasts)

Beasts) of all the pleasure of Sense, and lower Enjoyments, agreeable to the animal Life of the Body, and the other of a rational Soul, of the Nature and Original of Angels, who were the first Order of Creatures, capable (with them) of a more noble and sublime Felicity, those pure and unallayed Pleasures and Delights of the Mind, whereof the inferior Creatures cannot share.

And as by his Almighty Word, (which effects his Will,) he inclosed in the Nature of all Plants (the vegetable part of the Creation) living Seeds, as a plastick Principle or Virtue, to continue their succession for the use of Man and Beast;

And also, by an unchangeable Law of Nature, implanted in all sensible Creatures (made of the same matter of the Universe) a Power to preserve and multiply their several species, or kinds, by way of ordinary Generation.

Of which matter the Body of the first Man *Adam* was framed, as his Organical part, capable to receive his rational Principle; which is that *particle of Divine breath*, afterward inspired into it by the Creator, whereby it became a living Soul, inclosed in a Mortal Body.

Now to the end Man might (as the rest of the Creatures, as Male and Female) be capable, by Procreation to increase and preserve a succession of his kind also, by ordinary Generation, his Creator divided him, to unite him, and made one part of him an associate to the other.

But he made use of the same matter only whereof the first Body was framed, (taking thereof flesh and bone, &c.) to make the second, and inspir'd a like rational Spirit into it, to compleat the Humane Creature, as a help meet for him in his solitude, and to perfect his Happiness in this earthly Paradise, wherein he was placed (as on a Regal Throne) to hold all he enjoyed, by the Homage of rendering an entire Obedience to his Creator; *Who, to make tryal of his Obedience, in a matter most agreeable to his reasonable Nature, declared his Sovereign Pleasure to be, That in the free use of all besides, he should only abstain from eating of the fruit of one Tree: And under this notion of Forbidden Fruit we are now to understand the whole Genus of all Sin and Disobedience.*

Now as the whole Race of Mankind derive their material Being (as to their corporeal and animal Life) by way of ordinary Generation from the First Parents, as from their Fountain, or Natural Principle, and Organical part, agreeable to the Scripture; *God made of one Blood all Nations of Men, to dwell on the face of the Earth:*

Act. 17. Blood,
this is confin'd
to the Body.

So according to the design of the wise Builder (to whom all things are eternally present) it was ordained, That this rational and immaterial Principle, our *Soul* (which alone denominates the Creature Man, and is the surviving and immortal part) should, as a Spiritual Seed, be (by Divine Infusion) implanted or grafted into every individual *Humane Fetus* (or *Embryo* animated in the Womb) of the whole Race of Mankind; and (together with that *Fetus*) should gradually spring up and increase (as vegetal Plants and sensitive Creatures do) an entire rational Animal, as one compleat Being, to multiply and continue the Race of the First Parents, subject (with the rest of the Creation) to the unalterable rules, (in all accidents and traverses of Humane Life) through the whole Series of Providence, under Conduct of the Divine Wisdom for Government and support of the World. Which Rational Principle begins to exert it self towards the sixth or seventh year of our Age, by little Rays, and imperfect Discoveries, dawning (as it were like Morning light) and distinguishing between Good and Evil, as a Comptroller of the boisterous Passions and corrupt Inclinations of the Sensitive Nature. And from this time *Adam's* Off-spring render themselves obnoxious, and accountable for their own disobedience against their known duty, as they thus *sin after the similitude of his Transgression.*

This is most suitable to our reasonable Nature, and most genuine and agreeable to the rational Mind of Man to believe, as consisting with the tenor and scope of God's revealed Will, to be embrac'd of a thinking Mind, when well weigh'd and consider'd, in the study and contemplation of the frame of Humane Nature. Now as Man (of all Creatures) by his rational Principle was capable of a Law, (or *Rule* directing his duty;) so his Creator dealt with him in an illuminative way, agreeable to his reasonable Nature, by foresight of Rewards and Punishments; and though God made him Lord of his own Will, to crown the Dignity of his Nature, and so he was capable by his Obedience, to continue in that happy State; yet this his State being but Natural, (though perfect) was changeable, and so he was still receptive of sinful impressions, and in a possibility of falling; for an invincible perseverance in Holiness and Obedience, belongs to a Supernatural State, which is a State of Grace, and exceeds the Design of the First Creation.

The Fallen Angels having, by a furious Ambition, invaded the Prerogative of Heaven, and were themselves cast out of the Region of Glory, stripp'd of their own Happiness, and hurl'd into the lower World, envied Man's Happiness, that he being by Nature their Inferiour, should be thus Prince of the lower World, and they under restraint and suffering.

Nosce Teipsum:

Therefore to allay their own Torment, they conspired to render Man as miserable as themselves; which they accomplished with equal Subtily and Malice, by suggesting to Man, that neither the Danger nor the Evil of tasting the Forbidden Fruit, was so great as God had declared; and that a greater Happiness might be had in the Creature (though it be but a Ray) than they enjoyed in the Creator, the Original and Fountain of Happiness it self; and by this lure, the Tempter prevailed with Man to taste the Forbidden Fruit: By which Man lost temporal Paradise, and entailed on himself, and his Posterity, Mortality, and Misery; so as neither he nor they were ever after to hope for any perfect Happiness again in this Life.

O felix culpa!
quæ talem &
tantum habere
meruit Redemptorem.
Aug.

The punishment seems severe, till we consult the compass of the Divine Wisdom, in permitting this first Sin and Fall of Man, to make way for a greater and far more excellent Happiness to Adam and his Posterity, than was so lost by the Fall; and for the exercise of God's most perfect Goodness towards Mankind: For if Adam had continued obedient, the reward had been then alone of *happyness*; but Mercy the sweet, tender, and indulgent Attribute, (of which innocence is incapable,) had not appeared in its highest and most obliging Act, to save the guilty and the miserable; to which the Apostle alludes, when he tells us, *Herein God commends his love to us, in that when we were Enemies, in due time Christ died for us*: And the Prophet records the unspeakable condescension of the Almighty's Mercy herein, in styling our most loathsome condition, in our fallen State, (even as the Words are) *when we lay in our blood,* the time of his love.

But before we shall be able to conceive aright of this Mystery, we must renounce the Father of lyes, who still prompts us in our corrupt Nature, and (disguising himself in the false lustre and fading beauty of the World) lessens the danger and evil in every Sin, and thereby flattering us to seek Happiness in present Enjoyments, causes us to presume on Forbidden Fruit (which is all Disobedience to our known Duty) in our Health and Prosperity: But when we are (in Mercy) corrected for our faults, then he no less multiplies the Evil of our suffering, rendring God Tyrannical in his dealings, and inclining us to murmur, and repine against him, (as if he caused what he did not prevent,) and at last (when we are in Sickness and Adversity) drives us to Despair, by representing God an inexorable Judge.

Therefore, to support our Hope, the Captain of our Salvation hath not only encouraged us against all these difficulties, by assuring us, that all our sufferings here, are not worthy to be compared to the Glory which shall be revealed in us; that is, the future Happiness which he hath purchased for us; but also instructed us by his own example, to persevere and to endure whatsoever shall befall us, in Patience and Meekness, as chief ingredients in the Discipline of Self-denial, and the Cross, the indispensable requisites to the very Being of his Disciples; which, though at first for want of use, it may sit uneasy and seem uncouth to a Bullock unaccustomed to the Yoke; yet the Tranquillity and inward Peace, which naturally ariseth from the first step in an Evil Course, by ceasing to Sin, though we are incapable of doing Good, will encourage the labouring and uneasy Mind, which so lately drudged under the Tyranny of immoderate Desire after infinite satisfaction from finite Objects, to seek its rest in a more durable and satisfying Good: And when once we can but turn our backs on folly, so as by the inward light of the Mind to peep out of this Dungeon of Darkness and Ignorance in the Body, we shall plainly discover such a prospect of better things, as will soon render our Redeemer's Yoke easy, and his Burthen light; and will make all his Ways pleasantness, and his Paths peace; so as we shall be able to cry out with acclamation from an inward sense of our Soul, *We never, till now, knew what it was truly to take our Pleasure, such a Pleasure as is Rational, High, and Angelical, made for the Soul, and the Soul for it, suitable to its Nature and Capacity.*

This will appear by considering briefly, wherein the Fall of Adam consisted, which was his being degraded of his Prerogative, as he was created Vice-Roy of Heaven, over the lower World, and in the forfeiture of his fading earthly Paradise, (which was but a Type and Shadow of what was to come,) as the penal Consequents of his Disobedience, in seeking a greater Happiness in the Creature, than he enjoyed in the Love and Favour of his Creator, whereby he became a Slave in his inordinate Affections to the meanest Object, and liable (as his just Punishment) to all the common Evils incident to corrupt Nature, wholly stripp'd of Spiritual Knowledge, in rightly discerning between Truth and Falshood, and Good and Evil; and so became clothed in skins of Beasts, (that is, as we may say,) his Soul became wholly confined in the Body, (made of the same matter with the Beasts,) immersed in the sensitive Nature, looking no higher than the Body, or farther than the present Life; so that his radical Affections, and infinite Desires are turned from God, and placed on the World, (as the just correction of his Folly,) eagerly now to seek in vain, that infinite satisfaction from finite Objects, which the Devil at first promised he should find in the forbidden Tree, wherein (notwithstanding all his disappointments) his Appetite is still insatiable in pursuit of Satisfaction, that he might from his fruitless endeavours, be at last convinced of his error, so as to turn back

Look Home.

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to seek it in the Fountain, God himself, from whence he fell: Which is the cause of all this Disorder and Trouble from Man's ungovernable Passions, in which, whilst he persists, he can never find rest; but is hurried on with continued boundless Desires, till all his Motions centre in Death, as a dissolution of this Frame: And as the Tree falls, so it must lie; for as he sowed (vainly all his Life to the Flesh) Corruption; that is, as he only took care of, pampered, and provided for his vile Body (the fading Nature derived from the First Adam) with neglect of his Soul; so also shall he reap his Reward in another State, the fruit of his Folly and Disobedience, the anguish of perpetual anxiety, in reflection on his mispent and abused Talent of Time and Conscience, which aggravates beyond measure the never dying Worm, the penal part of Hell.

Herein poor Mankind may be said to pursue their seeming and fading Happiness, as the Emblem of an imprudent security sets out his easie Folly; when he enters into Bonds, he creeps in with ease at the wide end of the Horn, but his restless endeavours to get through do but increase his difficulty: And in like manner, the Soul eagerly pursuing appearing Good in lower Enjoyments, the more it presses in Desires through the sensual Appetite, the more it is straitened with encreasing difficulty, till it expires in an impossibility of satisfaction; for the Soul of Man now fallen from God, the Fountain of Good, down into the narrow confinement of the Body, to seek his Happiness in the World, must return back in a retiring, and withdrawing the radical affection of his Soul from this outward World, the same way he so sunk down into it, or perish there; for he can never get any other satisfaction from finite Enjoyments, than a perpetual anxiety and disappointment, in a streight Appetite after Shadows; so that, as a Prodigal, he at first forsook God, (the Ocean of Good,) chusing his Portion in the World, in his Senses, (where all Things are contrary to the Nature of the Soul;) so he can never return till he comes to himself by Repentance, convinced of his Folly;) that is, to look back to God in his Mind, (not his Eye,) by wholly withdrawing his Affections from worldly enjoyments, and placing them on God, seeking him with all the Powers of his Soul, by earnest Prayer, and humble Supplication; and this is to hear and obey his Voice, and (in the Apostle's Language) to be renewed in the Spirit of our Minds, and to repair the defaced Image of God, which is created (or renewed) in Knowledge, Righteousness, and Holiness.

And when once this infinite Principle of Love and Desire, is thus working towards God, as the Centre of its tendency, and the Ark of its rest; then immediately this rich abounding Object, (Goodness it self) will not only fill, and overflow the vast capacity of our Mind, but also increase our longing Desires, and spiritual Hunger and Thirst after God, with a continual wishing and groaning within our selves, to be dissolved, and to be with Christ, that we may be fully and compleatly happy in the Beatifick Vision, untroubled of this clog of Mortality; in which Ecstasie, the Soul may sweetly sing to her Maker,

*Thou art my Portion, and from thee alone
My Peace and Happiness doth flow;
Others besides thee I have none,
For Heaven it self thy Presence (Lord) makes so.
And could I board up endless store
Of that the World as God adore,
Without thy fulness I should empty be, and poor.*

Thus our blessed Redeemer, by his Spirit dwelling in us, (who by his holy Motions courts entertainment in all,) leads such bewildred Souls (and now returning Prodigals,) as do thus receive him, out of Darkness and Ignorance of their corporeal Nature, into his marvellous Light, and saving Knowledge, and from the Kingdom of Satan (in the Tyranny of their Lusts) into his own spiritual Kingdom of Liberty and Freedom; and so they become Children of God by Grace and Adoption, as they are Children of their Parents (in their bodily Substance) by natural Generation.

In this Sense, the Soul in this Life, may become its own * Eden of Joy and Gladness, springing from a comfortable reflection on well spent Hours, and vertuous Actions; and persevering in fervent Prayer, and sincere Endeavours, may also by Assistance of Grace, attain to a fore-taste of Heaven, and be made (as it were) a Garden of God, continually refreshed with Rivers of Pleasure from the Fountain above, full of Thanksgiving, in the Melody of Holy Anthems and Hallelujahs, amidst all the storms of adverse Fortune in the World.

When once a Man shall thus by a plain and honest Endeavour, seek to acquit himself as a faithful Steward, in his own Station, limiting his Thoughts unto his own little Sphere, and

Rom. 8.
This agrees with the Scripture, As many as (thus) receive him, and believe in him, to them he gives power to be called the Sons of God.
* Isa. 50. 3.

Notice To the Reader:

and never meddling with the Actions of others; but when Reason and Charity engage him, he will be the less disturbed at any outward Misfortunes (as we term it) which may befall him; neither will he grudge at, or envy the Prosperity or Greatness of others: But his beloved Employment will be to sit in silence, and to think of the Happiness he shall enjoy hereafter.

For now he looks (as all ought to do) upon all enjoyments of this Life, but only as an entertainment in his Journey, through this *howling Desert*, to *Jerusalem above*; and as a comfortable subsistence for himself, and his Fellow-Travellers, (for whom he is entrusted,) according to his ability and capacity, as things agreeable only to the Animal Life, and lower Nature in the Body, but no way suitable to the Soul, either to feed, ease, or comfort it; for she knows she must part not only with all these things, but with the Body it self at *Graves-end*, and then (a dismal Question to ask) *Whose shall all these things be?*

And therefore we must by no means esteem our Enjoyments of this Life, as our Portion whereon to set our Hearts; or in the least, worthy to share with God in our *Supreme Love and Delight*; for (since *Adam's* forfeiture of Right and Property) all the good things of this Life, are now consigned only in trust to us, as Stewards and Pilgrims, but no Inhabitants, (being not assured of an hours abode here;) to every Man his Talents, (more or less,) according to the good Pleasure of our Great Lord, (who alone makes the difference;) of which, when they have taken their Charge, whether they be Internal or External Endowments of Fortune, or the Mind, they are all under a strict Obligation, to take care (at their peril) to employ and improve them (to their utmost capacity) for the good of their Lord's great Family, to comfort, relieve, defend, feed, and cloath those Objects of Charity, (who for Merit might have been equally entrusted with themselves,) according to their Needs and Exigencies; so as they may render a comfortable Account at the great Audit.

For however Men may flatter themselves, (and indeed it is but a flattery of the Devil's delusion,) in claiming a greater right and title in the good Things of this World, than God hath given them, by calling all they possess their own; and from thence inferring, they may do with their own what they please; either mis-employ it to gratifie their own corrupt and ambitious Humours, in the Honours and Pleasures of this Life, or hoard it up for a Prodigal Successor, who (as a loathsome Issue) soon lets out, in a vicious Consumption, all these their own long-gathered Corruptions, as I my self am Witness, who have known a great Estate thus gotten by the one, but sooner spent by the other, within the compass of my own Memory. I say, whoever shall thus flatter themselves, in calling all they possess, their own, shall find at last a woeful mistake in their reckoning; and from the mouth of *Truth it self* be convinced, that their large Revenue hath but encreased their great Debts, as they are but Accountants and Stewards themselves.

And most assuredly, they that have been entrusted with large Talents, (whether of Power, Knowledge, or Riches, &c.) must then appear either Saints with long Arms, or Devils with long Horns; and according to the good or ill use they have made of so great a Portion of their Lord's Estate, they shall be entertained (at the dreadful Tribunal) either with this Eulogy, *Well done, Good and Faithful Servant, thou hast employed my Stock, committed to thy Care, according to my Will, enter thou into the Joy of thy Lord*: Or with the Eternal Malediction of, *Go ye Cursed (thou unfaithful, or thou slothful Servant; for he that hoards, and he that wastes, shall fare alike) into Everlasting Fire, prepared for the Devil and such his Angels.*

Dry up now when ye please, ye failing Springs,
Or seek some other to deceive;
Who rest on such unstable Things,
On you can quench their Thirst, and on you live:
For my part I'll to GOD draw near,
Make Him my Hope, make Him my Fear;
Happy shall I hereafter be, contented here.

Of Man's Body.

GOD having prepared the World, and formed all inferiour Creatures (with their Souls) of Matter; afterwards made Man's Body of the same, but more Majestick, as designed for a more Noble Guest. The Excellencies of its Contrivance, as a Temple for the Soul, to perform Divine Service of entire Obedience therein. The Tongue, Man's peculiar Glory. The admirable Fabrick of the Body, within and without. How the vital Flame concocts the Food, and the Chyle is chimically dispersed, to repair the Decay of Humane Nature. Hunger and Thirst a Disease cured by Food, as Physick prescribed by healthful Reason. The Body is the Soul's chief Talent, without which, the Soul is nothing in the outward World. How the Soul operates through the Senses, and of the Correspondence between the Mind in the Brain, and the Motions of the Will in the Heart by animal Spirits. The invaluable Blessing of Health, and the great Evil and Folly of Drunkenness, and Intemperance; Man degenerates in nothing more than therein. The Reflection of the Mind on the inward Humane Frame, was the Pious Heathens School. What Perfection they attained therein.

MOSES, our first inspired Writer, having transmitted to Posterity the Original of all things, tells us, That in the Beginning God Almighty prepared the World, as a House ready furnished for Man to inhabit; having kindled warmth and brightness in the Sun, and beauteously garnished the Firmament with Stars, and stretched out the Air, and furnished it with flocks of Birds; gathered together the Waters, and replenished them with shoals of Fishes; established the Earth on a firm Foundation, and richly adorned it with innumerable Varieties; distributing to each their proper Offices, and contriving the whole as one vast Engine, a spacious Theatre of his own unlimited Greatness.

And that, last of all, his mighty Hand built this Noble Fabrick (of Man's Body) of the same Matter, whereof all other Bodies (together with their Souls) were made. And as this was designed for a more Noble Guest, than the Souls that animate inferiour Bodies; so God made this the most beautiful and artificial piece of the visible World.

The Contrivance of its Parts was with that proportion and exactness, as most conducing for comeliness and service; its Stature erect, and raised, becoming a Lord of the Creatures, and Surveyor of the Universe; a Divine Majesty and Beauty was shed upon it in its Creation, which was no vanishing Ray, soon eclipsed by a Disease, or extinguished by Death; but shined in the Countenance without any declination.

The Tongue was designed for Man's peculiar Glory, capable of signifying all the affections of his Soul, to praise God, and benefit Mankind, as the two chief Ends of Speech; and the whole Fabrick of Man's Body was every way adapted, as a fit Tabernacle for his Soul (when infused) to perform therein the Divine Service of entire Obedience to God.

There is so much Grace and Beauty, so much of Variety and Proportion, in the Limbs and Fabrick of this Noble Palace, prepared for the Operation of the Soul, pursuant to the great Design of the Divine Architect, that 'tis no wonder the Almighty chose it for a Seat, and styled it, *The Temple of the Holy Ghost*.

How has Providence ordered the support and passage of Humane Life! The vital Flame, or innate Heat, continually feeds upon, and consumes the material substance of Man's Body, which is that depredation or waste continually made, as the daily decay in Humane Nature, and is daily repaired (as fuel feeds the Fire) by the continual nourishment we take, otherwise the animal Fire, which thus consumes and causeth Hunger and Thirst, would prey on the very Vitals themselves; from whence St. Austin tells us, in his Book of Confessions, That Hunger and Thirst are a Disease, and do kill as a Fever, and that God hath appointed our Food as Physick, to cure this Disease.

Fames & sitis,
sicut febris,
urunt. & necant, &c.

Notce Teipsum:

'Tis wonderful to consider, how the Chyle (the juice of the Food digested) is by this Vital Flame, first concocted in the Stomach, and then chymically dispersed, to repair the daily decay of the various *species* of this earthly Mansion, as Fleh, Bones, Blood, Spirits, &c. But that which is most admirable, is, when we consider how this Chyle, or milky Substance, leaves the Stomach and Guts, and enters into the lacteal Veins, and so passes to the Liver, and thence rises to the left ^{*} Ventricle of the Heart, gushes out at the right, and so falls into the great Artery: And thus the Blood (like another *Drake*) takes its circulation daily round this lesser World.

** This opening and shutting of the Ven-tricles of the Heart, (through which the Blood so gushes) causes the Motion of the Pulse, which beats quicker or slower, as this passage so opens and shuts.*

If we would divert our selves, and mingle pleasure with advantage, by inspecting the Anatomy of Man's Body, certainly, to a thinking Mind, this may claim precedency of all other diversions in the World, by so much, as a Garden of choice Flowers, affords more Harmony of Colours to the Eye, in one Hour, than ten times as great a quantity would do in a Months time, when dispersed through a whole Kingdom. I say, if we survey this Epitome of the World, the Temple of Man's Body, in which (as in a Model or Exemplar) all parts of the greater World, are represented in little, we shall find every thing here Majestical, and worthy our admiring; but most of all, when we behold the wise Builder (of this Noble Structure) himself exemplified therein, by infinite Wisdom and Power, in legible Characters.

This was Matter of Admiration to the Man after God's own Heart, as he expresses himself most elegantly in the 139th. Psalm; *Thou hast possessed my Reins, thou hast covered me in my Mother's Womb. I will praise thee, for I am fearfully and wonderfully made. Marvels are all thy works, O Lord, and that my Soul knoweth right well. My substance was not hid from thee, when I was made in secret, and curiously wrought, in the lower parts of the Earth: Thine Eyes did see my substance, yet being imperfect: In thy Book all my Members are written; which in continuance, were fashioned, when as yet there was none of them. When I awake (to my self to consider these things) I am still with thee.*

And indeed, we can never be (as we ought to be) truly awake, and sensible of God's presence, and alive to our selves, otherwise than by being thus inwardly acquainted with our selves.

Who can without wonder observe, that so magnificent a Pile as this (of Man's Body) should be raised only out of a little slime? That from a few drops of the *Colligamentum*, wherein this Noble Creature sleeps (in the Womb) for a season in the bosom of hidden Causes, of a substance *Homogeneous*, or simple, should be thus in time formed more than two hundred Bones, more Cartilages, very many Ligaments, Membranes almost innumerable, an incredible number of Arteries and Veins, of Nerves more than thirty pair, with all their slender Branches, and continued Fibres, or little spreading Threads, such as we see extending from roots of Plants in the Earth; near upon four hundred Muscles, a multitude of Glandules, or little Kernels; and many other parts, all diverse, each differing from other in Substance, Colour, Consistence, Shape, and Structure?

I say, Who can observe all this, without being forced to acknowledge the infinite Power of the Divine chief Builder; and admiring, still more admire his Omnipotence, and Omnipresence? And when we consider the Materials of this Building, Who can look into the *Sanctum Sanctorum* (the Holy of Holies, as we call it) of this Temple, the Brain, which is the Seat and Council-Chamber of the Mind, and therein contemplate the Pillars that support it, the arched roof, the *Dura Mater*, as a strong Parent (lined with the *Pia Mater*, as a tender Mother,) that guards, covers, and defends it; the Framework of the Ceiling, the double Membrane, that invests it; the resplendent Partition, that divides it; the four vaulted Cells, that drain away impurities; the intricate Labyrinth of Arteries, that brings in rivolets of vital Blood from the Heart, to heat and invigorate it; the Meanders and winding Veins, that export the same Blood; the Aqueducts, or Water-spouts, that preserve it from inundation, or overflowing; the infinite multitudes of slender and scarce perceivable Filaments, or little Threads, that compose it; the delicate Nerves, or Cords, spun from those Threads, the Original of that Silver Cord, (as *Salm.* 1 calls it, in the 12th. of Ecclesiastes,) or Spinal Marrow, from whence the Intercoastal and other Nerves proceed, and many other parts of this wondrous Fabrick, or Engine of Man's Body?

I say, Who can behold and consider all this, and not discern an infinite Wisdom in the Design, and also an Omnipotence in the whole Structure thereof?

And much more an infinite Goodness, that is no less visible in the connexion of so many, and various Instruments, into one complex *Automaton*, (or self-moving Engine, this Body of Man,) by which they are so admirably combined, that every part works for it self, and for the publick (the whole frame) at once; that every one performs its peculiar Office; yet all co-operate to one and the same common end, the subsistence, safety, and welfare of the whole; and that if the least of all (even the meanest part) happen to be either hurt, or out of order, all the rest sympathize and suffer with it, and the whole Harmony of the Building is thereby (for the present) discomposed.

But

But when we shall consider the Jewel, for which this excellent Case is prepared, that internal Principle (*the Soul*) for which 'tis made; as that which gives it Life, Sense, voluntary Motion, and Understanding, (of which I am next to speak,) we may truly say, he wants a Soul, or is bereaved of Reason, that concludes all this was prepared for no other End or Design, than for Satisfaction of the Sense, or the Enjoyments of this Life, whereof the Beasts are now more capable, as freed from an inward recoil of Conscience, in the most charming Embraces of sensual Pleasures; which, like the Cherubim with a flaming Sword, forbids Man's Soul to hope for a Paradise, in any of the lower enjoyments of this Life.

Moses having thus given us an account of the Original of this Building of Man's Body, as if he had declared plainly, it was designed for an Inhabitant capable of a higher Happiness, than the finite Objects of this lower World can afford, immediately after tells us, That the Almighty breathed into it an immortal Spirit, with his own likeness impressed upon it, consisting in *Knowledge, Holiness, and entire Rectitude*, in all its Faculties, disposing them for their regular Operation, which included (as a resemblance of his Creator's Sovereignty) not only a Supreme Dominion over the Body it self; but also over all the inferior Creatures, as they were designed for the use and service of Man.

Now the happy State and Dignity of Man, thus placed in his earthly Paradise (which resembled (though in an inferior degree) the Felicity of the Author of his Being) had relation to the two Natures of Man's composition:

First, That of his Body, in the healthful disposition of his Organs, (his lower or animal Life,) which were entertained with a constant Harmony of Universal Nature without him, which he enjoyed in its Original Purity, before it was blasted and disordered by the Curse, and though of a fading and finite Nature, yet was suitable and agreeable to his Body, as composed of the same Elements and Principles with those outward material Objects.

But his Supreme and more sublime Happiness (of which his Soul was alone capable, as it is an immortal Substance,) consisted in the exercise of the more noble Faculties of his Soul, (*the Understanding and Will*;) on their proper Objects; and that was in Union with God, by Knowledge and Love.

As his *Understanding* was capable of discerning the transcendent Excellencies in God, Supreme Truth, and infinite Good; so his *Will* was from thence excited to Love and Delight in him, as its adequate satisfying Object accordingly.

The Soul is an *Angel*, confined within a *Human Body*, which she animates, as God animates the World, and sheds it self through every part of the Body, (as the Morning light is in the Air) but is incapable of division: Though the Body be dismembred, the Soul will remain entire.

Man (as has been said) is an Epitome of the whole Creation, allied to Angels in his Soul; and to the Plants, and sensitive Creatures in his Body; but is capable of the Happiness of all, tasting the Felicity of Angels in his Mind, and the Pleasure of lower Animals in his Sense.

The Soul acts in the Body, as God acts in the World, with this difference; God is infinite in all his Attributes and Operation; but the Soul (though Spiritual in her Nature, yet) as confined in the Body, is wholly Corporeal, and in her external operation cannot act, but according to the disposition of each Organ of Sense; she cannot hear with the Eye, nor see with the Ear.

Her residence, as she directs (in the operation of the Body,) is in the Brain, the Seat of the Understanding, and this is called the Mind, or intellectual Eye of the Soul, which views and sees all things in her own Mirror or Glass, called the *Fantasie*, which is placed in the forepart of the Brain, before this Eye of the Mind, wherein the Imagination (as the Womb of the Mind) conceives the various Forms and Qualities of all things conveyed through the Organs of Sense, which are her Intelligencers.

And that we may the better understand the hidden operation of the Soul in the Body, we must consider,

That the five Senses by secret Nerves and Sinews, from their several Organs or Ports, as the Sight, from the Eye; Hearing, from the Ear; Taste, from the Palate; Smelling, from the Nose; and Feeling, (as a Net) spread all over the Body, do all meet, as at a General Post-house, in the Fore-head; and as it were in that very Eye of the *Fantasie*, which is the Glass of the Mind, wherein all their Reports are by Imagination represented to the Mind; and as an experiment of one for all, do but touch your Toe, and you apprehend it in your Fore-head.

And thus the Soul, through these Conduit-pipes, increases and improves her Knowledge in all Arts and Sciences, touching Natural Objects; about which she is conversant in the exercise of her thoughts, and from thence she takes her Measures to determine and act accordingly.

And thus as the Mind (which is the Eye of the Soul) is seated in the forepart of the Brain, and receives information from Objects, without by reports of the Senses;

So the *Will* (the other Supreme Faculty of the Soul, and root of all Affections,) receives directions from the *Mind*, (in all corporeal operation,) by secret animal Spirits, which extend from Heart to Brain, and are thus prepared; (that is to say) from the kindly heat, which we call the vital Flame, or innate Fire,) remaining in the Heart, these animal Spirits of Life do take their Beginning; and those Vital Spirits, ascending from thence into the Brain, do there make those Animal Spirits, which from thence spread outwards to the Organs of Sense, all over the Body. And thus, by the mutual Sympathy (through the operation of these vital Spirits) between the Heart and Brain, there is a mutual correspondence, (as it were by continual posts,) whereby all Reports, so made from without, through the Organs of the Sense to the Mind, are immediately sent down (by these animal Spirits) into the Heart, and from thence re-conveyed to the Brain, as the Seat of all Affections or Motions of the Soul; and these motions or affections of the Will, do, from time to time, by sympathy, through these animal Spirits, cause all operations in the Heart. And when these Reports are sudden, 'tis apt to surprize, and transport the Soul into a violent Passion of Joy, Sorrow, Love, Hatred, Hope, and Fear, according to the good and evil Reports so made; which (whether true or false, for the present) make equal impression upon the Mind; but yet these sudden Passions, are in a great measure prevented, or soon redressed, by that which we call *Reason*, which is a quality in the Soul of Man, that distinguishes it from that in Brutes, by considering and examining the truth of every thing before it move, or determine; so as to hurry into Passion, and irregular Motions, to disorder Nature.

I have spoke thus much here of the Soul's operation in the Body, that the composition of both Soul and Body, and each part, may be the better understood, when they are either together, or apart one from the other considered.

This matter infinitely worthy the reasonable Creature to observe, That although there be many wonderful things in Man, which deserve consideration; yet there is nothing more remarkable in him, than is his Constitution, as he is thus composed of a *Body* and a *Soul*, and unites in his Person *Heaven* and *Earth*.

Now as the Power of *God* appeared in the uniting these two so different Parties, so his Wisdom is no less evidently seen in the good intelligence they held; for though they had contrary Inclinations, that the Body should always incline downwards towards the Earth, (as its centre,) whereof it was formed, and that the Soul should always aspire up towards Heaven, from whence it had its Original; yet *God* so well tempered their desires, and in the diversity of their Inclinations so strongly united their Wills by Original Justice, that the Soul shared in all the contentments of the Body (which is the pleasure of the animal Life) without injury to her self, and the Body served to all the Designs of the Soul, in all her supernatural and sublime Operations, without any violence to it self; and in this Happy State the Soul commanded with mildness, and the Body obeyed with delight; and whatsoever Objects presented themselves, these two always agreed; but this Happiness lasted no longer than our First Parent was obedient to *God*: For,

No sooner had *Adam* listened to the Tempter, and given credit to his subtle Whispers, that he might find a greater Happiness in the Creature, (by tasting the Forbidden Tree,) than he enjoyed in the favour of *God*; but (immediately) upon his Disobedience he became obnoxious to the Sentence denounced, *In the day thou eatest thereof thou shalt die*.

This Death, primarily implies the dissolution of the vital Union between the Soul and Body, (this excellent frame,) and consequently all the preparatory dispositions thereto, as Diseases, Pains, and all the Affections of Mortality, which terminate in Death, as their centre: And this is the extreamest of temporal Evils, from which innocent Nature with tremulation shrinks, as from a deprivation of that excellent Happy State, which Man originally thus enjoyed.

Now for our learning, we may read *Adam's Sin* and Folly in every Sin we voluntarily commit, wherein we have Life and Death ever set before us.

The Case of our First Parents Disobedience (from whence all our evil derives) hath no parallel, but that of our grand Enemies (the Fallen Angels) themselves, whose Malice and Torment find no allay, but to make us like themselves, first in Sin, and then in Misery: For as they, by Creation, were most sublime in Nature, and were by their Apostacy hurl'd into the lowest Hell, and so became the most virulent Poison, the very Elixir of Sin and Misery:

So Man, (once the Prince of the lower World, and Lord of whole Nature,) by disobeying his Maker, lost all his Dominion and Happiness, and is now become a Vassal to his own Lusts, and his meanest Subjects, who (as Instruments of *God's Justice*) chastise him with Rebellion, and each little sin now invades him.

His Soul (late the Emphyrean Heaven in his little World) is now sunk into his dark and sensitive Nature, deprived of all Spiritual Light and Discerning, and so short-sighted,

that it looks no farther than through the Sense to the present Life, dead and unaffected to all Spiritual Life and future Felicity.

His immortal Appetite (the Needle in his little World) has changed its tendency; as before it aspired in Holy-breathing after God, the *Fountain of Good*, (as its centre of Rest,) it now inclines downwards, and centres to Corruption; and (as he inherits the Serpent's Curse) creeps on this Dunghil Earth, and cleaves to defiling and debasing Objects of the Mammon of this World here below.

He is now degenerate so much below the Brutes, as he falls short of them in the Original End and Design of his Being; for they still pursue their Natural instinct; but he, forsaking the Fountain of Living Water, and disobeying the God of his Being, yields himself a Vassal to Satan, in his sensual Appetite, seeking his Happiness from finite Objects, (Temporal Blessings,) that can no more satisfy this boundless Principle, his immortal Thirst after Happiness, than the picture of Meat can satisfy the Hunger of the Body.

The Summ of all is, That as the Devil seduced our First Parents, so he still deceives all their Posterity, by suggesting the Happiness of the Soul may be had in the Senses; and so to gratify their filthy, sensual Appetite, causes them to sacrifice their Soul in the destruction of the Body, and to turn this Temple of God into the Synagogue of Satan.

But though in so doing we thus flee from God, and our own Happiness, and would choose our Heaven in a sensual Paradise here in this Life; yet God is still good to us, and hath not left us wholly to our Enemy; having placed in our Bosom *Reason and Conscience*, as *Cherubims with flaming Swords*, to keep us from sleeping in the Paradise of our Luxury, and Tower fading Enjoyments: So that in the midst of our most charming Pleasures and Enjoyments there is always a sting to allay, and a melancholly prospect ever attending their fading Farewel in Pleasures; and such Crosses and Disappointments mixt with Riches, Honour, and other Enjoyments, that (if we continue not wilfully blind) we may see our Error, in thus labouring in vain, for that which satisfies not.

As also by that *Grace*, which hath appeared unto all Men; he enlightens the Mind, and discovers the Evil, by a secret voice behind, sounding in the Soul to all, *Turn ye, turn ye, why will ye die? Hear and obey, and your Souls shall live.*

It was the School and Discipline of the Pious Heathen, duly to reflect on their Humane Frame, and the inward motions of their own Mind; and from thence, by contemplation on the great Book of Nature without them, they attained to so great degrees of knowledge, and such an apprehension of themselves, and the Rewards and Punishments in a Future State, as made a mighty impression on their Minds, and excited them to seek their Deliverance, and Happiness by Prayer to God, which raised their Sense of Joy (even in this Life) to its highest Elevation. This appears in part, among the practical Precepts of *Pythagoras*, which comprehend the Substance of both Tables recorded by *Moses* (as inspired by one and the same Divine Instructors) and directing Man's Duty and Practice (with respect to Body and Mind) as well towards God, as *Himself*, and his *Fellow-Creatures*, which (for their excellency) do commend themselves to be here inserted, to the Glory of the Heathen; but to the Shame of such among Christians, as either neglect to improve, or do mis-employ their greater Talent.

First, the Immortal GOD, as rank'd by Law;
Honour and use an Oath with holy awe.
Then honour Hero's which Mankind excel,
And Dæmons of the Earth, by living well:
Your Parents next, and those of nearest Blood;
Then other Friends regard, as they are good:
Yield to mild Words and Offices of Love;
Do not for little Faults your Friends remove:
This is no more than what in you does lie,
For Power dwells hard by Necessity.
Do these things so; but these restrain you must,
Your Appetite, your Sleep, Anger, and Lust.
From filthy Actions at all times forbear,
Whether with Others, or alone you are;
But above all, Your Self learn to revere.

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Translated by
Mr. Norris.

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Nofce Teipsum:

In Deed and Word to Justice have an Eye;
 Do not the least thing unadvisedly;
 But know, that all must to the Shades below;
 That Riches sometimes Ebb, and sometimes Flow.
 Bear patiently what Ill by Heaven is sent;
 And add not to your Grief by Discontent;
 Yet rid them if you can; but know withal,
 Few of those Thunder-storms on Good Men fall.
 Oft Good and Ill do in discourse unite:
 Be not too apt t'admire, nor yet to flight;
 But if through Error any speak amiss,
 Endure't with mildness; but be sure of this,
 That none by Word or Action you entice,
 To do, or speak, to your own prejudice.
 Think before Action folly to prevent;
 Rash Words and Acts are their own punishment;
 That do, which after done you'll ne'er repent.
 That which you know not do not undertake;
 But learn what's fit, if Life you'll pleasant make.
 Health is a thing you ought not to despise;
 In Dyet use a Mean, and exercise,
 And that's a Mean whence does no damage rise.
 Be neat, but not luxurious in your fare;
 How you incur Men's censures have a care.
 Let not thy 'state on ill tim'd treats be spent,
 Like one that knows not what's Magnificent;
 Nor by a thrift untimely rake too clean;
 'Tis best in every thing to use a Mean.
 Be not mischievous to your selves, advise
 Before you Act, and never let your Eyes
 The sweet refreshing of soft Slumber taste,
 Till you have thrice severe Reflections cast
 On th' Actions of the Day, from first to last.
 Wherein have I transgress'd? What done have I?
 What duty unperform'd have I past by?
 And if your Actions Ill on search you find,
 Let Grief, if Good let Joy possess your Mind:
 This do, this think, to this your Heart incline,
 This way will lead you to the Life Divine.
 Believ't, I Swear by him who did us show
 The Mystery of four, whence all things flow.
 Then to your work, having pray'd Heaven to send
 On what you undertake a happy end;
 This course if you observe, you shall know then
 The Constitution both of Gods and Men;

The due extent of all things you shall see,
 And Nature in her Uniformity,
 That so your ignorance may not suggest
 Vain Hopes of what you cannot be possest:
 You'll see how poor, unfortunate Mankind
 To hurt themselves are studiously inclin'd,
 To all approaching Good both Deaf and Blind:
 The way to cure themselves is known to few;
 Such a besetting fate do's Men pursue,
 They're on Cylinders still roll'd up and down,
 And with full Tides of Evil overflown;
 A Cursed mixed strife does lurk within,
 The Cause of all this Misery and Sin,
 Which must not be provok'd to open Field;
 The way to conquer here's to fly, not yield.
 And now from ill, great Father, set us free;
 Or, teach us all to know our Selves and Thee.
 Courage, my Soul; great Jove is their Allie,
 Their duty who by Nature's Light descry.
 These Rules if to that number you restrain,
 You'll purge, and keep your Souls from every stain.
 Abstain from Meats which you forbidden find
 In our Traditions, wherein are defin'd
 The Purgings and Solutions of the Mind.
 Consider this, then in the Highest Sphere
 Enthroned your Reason, the best Charioteer,
 Then when unbodied, you shall freely rove,
 In the unbounded Regions above;
 You an Immortal GOD shall then commence,
 Advanc'd above Mortality and Sense.

It is impossible that any Man that is truly acquainted with himself, and knows his own Frame, and considers the End and Design of his Being, should venture on any degree of excess of drinking, though it be from Influence, or Example of the number of his Company, or from Men of the greatest figure, to share with him in his own destruction; for he must needs be surprized with horror and trembling, whenever the Devils Agents shall either incline or prevail with him, to lift his Hands to his Mouth, to abuse this Noble Engine of his Body, so curiously compos'd by the Divine Wisdom for operation of his Soul, to so Great and Glorious Ends; especially, when he calls to Mind, what an inestimable Jewel Health is, which (when lost) the whole World cannot purchase: No, it can alone be restored by the Author of Man's Frame; therefore, as the choicest Blessing, it cannot be, and seldom is valued, but by the want of it.

A most excellent Cure and Antidote against Drunkenness and Intemperance.

And yet nothing is more plain and common than this, that foolish Man should so often by excess wound the vital part of his Soul, and destroy this sweetest Harmony of the Body for a fading pleasure, that expires in the very Enjoyment, with the hazard of so great a comfort.

This Sin of Intemperance is the most prolifick of all other Sins, as it is the procuring cause, and is commonly its own punishment, in the disorder that follows; whereas Sobriety and Temperance are the most fertile of all Vertues.

From all which it is plain, Man's *Body* in his principal *Talent*, without which his *Soul* (while in the *Body*) is incapable of the least action in the *World*; and therefore as it is the *Soul's* Engine, by which alone she operates in all *Humane* Affairs, Man's well or ill using it must at last acquit or condemn him. *Alas! How few consider this, and prize the Body accordingly?*

The mis-employment of this *Talent* consumes and wastes all other. *Tremble at this, O wretched Man, and be astonished at the thoughts of Judgment to come, and the account that must be speedily made of so great a Treasure as this Talent of Talents, the Body.*

Edimus & bibimus ad quotidianas ruinas corporis reparandas.

St. *Austin*, in his Book of *Confessions*, hath prepared an excellent Table Sermon on this Subject: And having declared (as was said before) that *Hunger* and *Thirst* were a *Disease*, as mortal as a *Fever*, he intimates the Goodness of *God* (who is wanting in nothing needful to Man) herein, in so providing by his *Providence*, that the *Physick* of *Food* should be every where as common as the *Disease*, and in furnishing Man with his healthful *Reason* (as a constant *Physician* to attend him) to prescribe it; and then he most passionately bewails the *Madness*, *Folly*, and *Ingratitude* of *Mankind*, who in nothing more do degenerate below *Brutes*, than in this, that (*Devil-like*) they turn this choicest *Blessing* of *Food*, by excess, into the most execrable *Curse*, in such a fading *Delight* as is not worthy the name of *Pleasure*; when, instead of moderate refreshing, to heal, and repair the daily decay of *Humane* Nature, they wound and destroy their *Bodies*, and turn this *Temple* of the *Holy Ghost* into *Satan's* *Cell*, and a *Cage* of unclean *Birds*; and so oftentimes become *Monuments* of *Misery* in lingering *Diseases*, if not their own barbarous *Butchers* and *Executioners*, in hastening their end; and therefore he concludes, *That Man cannot be accounted a rational Creature, much less a Christian, till he takes his Meat and Drink with the same wary care and circumspection, as he takes his Physick*; and in so doing the *Body* is repaired and maintained (if no accident happen to it) for the *Soul's* use, till it be full ripe with *Age*; and then as a shell drops off, when the chick is at full maturity, so the *Soul* takes wing out of this *Earthen* *Cafe*, now wasted, (as a shell) which return, to its originary dust from whence it gradually received its substance, repaired by daily nourishment.

Hoc me docuisti, ut quem admodum] medicamenta sic alimenta sumpturus accedam.

Of the Original and Nature of Man's Soul,

As of that alone which ranks him above Brutes; though in his degenerate State his whole care is to provide for the Body, with neglect of the Soul. The Soul's capacity is equal to that of Angels; as Man he can admire God, yet is himself the greatest Miracle. The Soul is infused, and not by Generation; is an Angel operating (by its Faculties) in an Organical Body; and though dissolved by Death, it shall be again united, to be rewarded, or punished in another State. It is different from the Soul of Beasts in its Original: Those of Beasts framed of the Mass of Matter with their Bodies, (of which also Man's Body was framed;) but Man's Soul (at first) inspired from God. Souls of Beasts act by Instinct, as governed by Divine Wisdom, and exceed Man's Reason in many acts; but Man's Soul is capable of Moral Engagements, by foresight of Rewards and Punishments. Man is a curious Creature, would know all things but himself; the reason why. Man's Soul is the Pearl of price, which the Son of God came to discover, and set a value on it. Why Men, who are most knowing and mindful of all things besides, do least know, or care for their own Souls. How Man may come to know his Soul, and frame some Idea's, as well of it, as also of God, and Angels.

From what hath been said of the Body, nothing can be more plain and convincing, and more worthy our Consideration, than this: That the only thing which gives us the Advantage of Brutes, and ranks us in a Form of Beings above them, is this rational and immortal Spirit which we bear about with us; for it is manifest our Bodies are but Clods of Earth, steep'd in Flegm, and kneaded into Humane Shape; and derive their Being from the same Original with Flies, and Scarabees, and the most contemptible Animals.

But our Souls are of a purer Alloy, and by their Nature are allyed to Angels, and do border upon God himself; and must run parallel with the longest Line of Eternity.

And yet (poor besotted Creatures that we are) how do we prefer our Bodies before our Souls, imploying all our time and care in pampering and trimming of, and providing for our vile Flesh, (as if our Reason were given us for no other end, but to be Cook and Taylor to our Bodies,) whilst our immortal Spirits pine and famish, and, like forlorn Creatures, are wholly abandoned by us to wretchedness and misery!

That this is true, will appear by too many woeful instances. The poor labouring Man, that toils and labours all day, enduring the wet, the cold, and heat, to make provision for his Body, will scarce (from one day to another) bestow upon his immortal Soul, a Prayer of a quarter of an hour long.

The Tradesman, and Worldly-minded, that think no industry too much to hoard up Riches, and procure an ample provision for their Bodies, grudge to expend a few good Thoughts and Endeavours, to secure the Eternal Happiness of their Souls.

The Soldier, that shuts up his Body in ribs of Iron, and coats of Mail, to secure it from the Sword and Bullets of his Enemies, exposes his Soul unarm'd, every moment, to all the fiery darts of the Devil.

The ambitious Courtier, and florid Orator, that stretch Nerve and Sinew, to acquire an empty and airy Name, on the pinnacle of Honour, and to heap up Wealth and Grandeur, will scarce lose one Meals-meat, or withdraw their thoughts from their publick diversions, in an hours retirement to contemplate their own Immortality, and the Glory of the World to come.

The Reason of all is plain, they are all alive along to their Bodies, and dead to all Spiritual taste and relish of the Divine Life; for their Souls are wholly sunk into their Senses, and so depraved by that hereditary Corruption of Nature, transmitted from our First Parent by the Fall, that they look no farther than the present Life, having their affections so fixed on the good things of this World, that (like *Esau*) they esteem a present

sent light vanity above the most Glorious Futurity, as wholly unmindful (because altogether strangers, and insensible) of the Original, Nature, and Operation of their Souls, though it be that alone within them, by which they reason, live, and be in the World, and which alone distinguishes them from Beasts that perish.

E grege Epi-
curn Porci.

Among the Heathen we find two sorts, one of the common Herd, (as some among themselves style it,) Men of low groveling Spirits, who by yielding to their corrupt inclinations, were immersed in Sensuality, (past feeling, and all Sense of shame,) lived as if they either understood not the Dignity of Humane Nature, or else forgot that they were Men: But there were others also among them, of a more noble *Genius*, and a sublime Spirit; as the Poet expresseth it, *Quis meliore luto finxit praeordia Titan*; who did set a just value on themselves, having purified their Minds in obedience to what they knew, so as they laboured after greater Perfections, (to use their own Words) *in the participation of the Divine Life*; and scorned to place their Happiness in such low and coarse Pleasures, as they should blush to enjoy.

Major sum, &
ad majora ge-
nitus, quam
mancipium ut
sim corporis
mei. Senec.

And daily experience tells us, the same distinction may be made among those that bear the Name of Christians, with this difference, That it is matter of astonishment, and amazing wonder, we should exceed them in the number of the worse, and expose our selves to that dismal Woe denounced (by the great Shepherd himself) against *Chorazin* and *Bethsaida*, for abuse of so much greater Light and Knowledge, than they enjoyed.

2 Sam. 19. 35.
Barzillai at
that age re-
fused to come
to Court,
(though so
kindly invited
by David,)
as then unca-
pable of the
Delights and
Pleasures of
Sense.

The Royal Prophet (*David*) who well understood the Frame of Humane Nature, measures out the Life of Man's Body, by seven Stages (as it were, allowing 10 Miles to each Stage) and so computed his Age to be *threescore years and ten*; but makes it no desirable thing to live longer; concluding, That if he attain to fourscore, 'tis only labour and sorrow, and not worthy the Name of Life, as being incapable of the delights of Sense, which is the pleasure of the animal or lower Life, in the Body, though he be then more subject, than when he was younger, to be enslaved by inordinate desire of the Mammon of this World, which is now become his Task-master, and as his strength decays, encreases more its Tyranny (in Avarice) over him.

But Alas! How few attain to the middlemost Stage? Millions daily die, as well at every Mile's end, as at the end of every Stage: For none have assurance of one moment, that all might (at their peril) be always ready.

But what a dreadful Spectacle is it to behold a Man (and it must be one of a Thousand Millions) who when arrived to the utmost Stage, or perhaps beyond it, nigh to fourscore; and though he be then on the brink of Eternity, yet is now as busie about the things of this World, and as eagerly heaping and scraping up Riches, (which can no more satisfy the Appetite of his immortal Soul, than hard flints can feed his Body) as if he were but now beginning to live here, and had a lease of *Methuselah's* Age to spend in the World? Certainly, we may truly say of such a one, *The god of this World hath so blinded him*, that he sees no farther than his own Body, which is now dropping into the Grave, and has no Sense, or apprehension at all of his immortal Soul, or an Eternal State; but, like a blind Man, walking fearless on the very brink of a bottomless pit; so his forlorn and wretched Soul, drops suddenly and unawares into the Gulph of Eternity, leaving his Body and his Mammon behind him here to perish together.

The Rational Soul (as the Philosophers style it) is the Queen, the most beautiful of all Forms (or immaterial Beings;) but the Body (when the Soul departs from it) is the gashtiest and most noisome of all things. The Soul (as capable of God's Image) is a Ray of Divinity; but the Body is no more than the Earthen Case, in its transitory Pilgrimage.

Now till Men are awakened out of their fatal slumber, and stupid security, and made truly sensible of the vast disproportion and difference between their Bodies and their Souls; that the one travels but to *Graves-end*, (as the poor Beast to carry the other) where it leaves it and the World together, and passes naked into an Eternal State. I say, till Men are thus wise to consider their latter end, and their Souls as the surviving part, and the one thing necessary, as the Pearl of Price, in value above all the World, 'Tis impossible they should take care, and esteem of it, so as to prize it accordingly.

He that seriously reflects on his own Soul, which thus animates his dust, and its excellent endowments, wherein 'tis comparable to the Angels, and capable of knowing, loving, and enjoying God himself for ever, cannot but thereby have an internal and clear discovery of the Glorious Perfections of his Creator; For Man alone, who is capable of admiring the Works of God, is himself (of all) the most wonderful Miracle.

The Humane Soul then (to distinguish it from the Soul of Plants and Beasts) is that Spiritual Substance, the essential part of Man, which God inspired into the First Parents in the Creation, both Male and Female; (for he took only Flesh and Bone of Adam, to form Eve) and is that which he also infuses into every individual Person, of the whole Race of Mankind, (pursuant to his Eternal Design) to complete his Work; as that Rational Principle which gradually

Homo mira-
tur alia cum
ipse sit mira-
culum maxi-
mum. Aug.

The Humane
Soul.

gradually springs up with the Body, (as was said before,) as one of the two constituent parts, to complete this Noble Creature Man; and as that alone, which (in the design of Creation) should govern the whole Man; as an Angel operating in an Organical Humane Body (as in its Work-house) by the Faculties of Understanding, Will, Affections, Conscience, and Memory, during its State of Probation here on Earth.

And as temporal Death (being the wages of the Sin of our First Parents) shall dissolve this Humane Frame, made of these two constituent Parts, of Soul and Body: So, by the Almighty Power, shall the Body be raised (incorruptible) and reunited with the Soul, and both (as the whole Man) shall enter into an Eternal State.

Those that, during their Union with their Humane Bodies, have improved their Talent (one or ten according to what they receive) in Obedience to what they know, in imitation and conformity to the Divine Pattern, shall (through the Blood of the Everlasting Covenant) receive the Reward prepared for the Blessed in the Beatifick Vision hereafter, to all Eternity.

And those that give scope to boundless Lusts, and continue in Disobedience to what they know, or have, or might have had means to be informed of their Duty, in conformity to the Divine Will, either misemploying, or neglecting to improve their Talents (one or more according to what they receive) shall be separated for ever from God's reviving presence, (who is the living Fountain of all Felicity,) and the Blessed Society of the Happy for ever.

For this Soul is that which renders Man accountable for all Disobedience against Knowledge, (which is to sin after the similitude of *Adam's Transgression*.) From the time it hath the use of Reason, *the Father shall not answer for the Child*, further than for neglect of Duty, and evil Example; *nor the Child for the Father's Sin*, farther than as following in their path of Evil; *but the Soul that Sins shall dye*, according to the exposition of the Law-giver himself, if not purged by the Everlasting Sacrifice, *Made by our Eternal High-Priest, once for all.*

Now so long as we continue ignorant, and unacquainted with our selves, it is no wonder, we either mistake or fall short in our Duty; and that we may the better know our selves, in order to a faithful discharge of our Duty, and be happy here and hereafter, is the design of this weak endeavour.

When we seriously consider, how demonstratively *Moses* hath recorded the vast difference between the Original of the Soul of Man, and that of Beasts; with what astonishment may we admire how any of the same Humane kind, should imagine (much less argue) them to be so near-allyed? Certainly, Man must offer violence to his Reason, before he can frame such a gross conceit; for we find from this Sacred History of *Moses*, when God had first formed all Vegetables, and other living Creatures, he afterwards (of the same matter, as was said before) formed Man's Body: And though the Soul of all other living Creatures, were (with their Bodies) also formed of the same matter, endued with a secret instinct, whereby the Divine Wisdom directs and orders them, for the end of their Being, as capable of eating, drinking, and sleeping, to sustain their sensitive Nature: Yet God having designed Man for a more Noble End, than those who were thus made for his Use and Service, sought a Soul for him (as I may say) *out of his own Heart*; for the Sacred Historian tells us, *he breathed into him the Immortal Breath of Life*, that he might be capable to render Tribute of Praise for all the rest to his Creator: Says the Psalmist, *All thy Works Praise thee*, (from the most Noble to the least Worthy,) *thy Saints bless thee*. Thankfulness is the Homage of a Reasonable Creature.

The inferiour Creatures are insensible of Moral Engagements, incapable of a Law, and are not wrought upon in any illuminative way, by foresight of Rewards and Punishments. And though in many things, they declare (in their acting) a kind of reasoning, yet that is not done by such a principle of Judgment and Choice, by forecast and consideration, as governs in Man. It would infinitely transcend the most acquired Perfection Man is capable of, to imitate some of the most despicable Animals, in their Contrivance and Operation; the Swallow and Martin (to instance no more) build their Nests as well the first, as the tenth Year; but Man's Knowledge and Skill is acquired by gradual Study and Imitation, in raking (as it were) into the ashes of Oblivion, for some small sparks which remain in Humane Nature, of that Universal Knowledge lost by the Fall.

'Tis therefore the Divine Wisdom that directs, governs, and manages the inferiour Creatures (who still retain their Natural instinct) as he doth the Heavenly Bodies, and insensible Creation, for the ends they were ordained, in the common course of Providence; without which not the least hair of our head falls to the ground.

Now as the desire of Knowledge is most Natural to the Humane Soul; so the acquiring of it, produces the most noble and sweetest Pleasure to the Mind; and according to the Nature and Quality of the Object, about which the Mind is exercised, so much more of Natural Satisfaction and Perfection accrues to the Mind in attaining it.

Nosce Teipsum:

Man is a curious inquisitive Creature, he would know all things: Novelty is the Parent of his Delight, he would be ignorant of nothing, he would be acquainted with every Apartment in the House, with every place of note in the City where he dwells; surveys the Map of Heaven, and Earth, and Sea; nay, would frame some *Idea* (to himself) of the State of separate Souls. 'Tis strange therefore (to an amazing wonder) that this curious Creature, who is possess'd of such a passion of knowing, should rest contented in being so great a stranger to himself.

For though there be nothing in the World we may so easily know, or should more naturally desire to know, than our own Souls, which is the foundation of our Being, and that alone which distinguishes us from the Brutes, and whereby we reason, live, and be as Men; yet there is nothing in the World we less desire, or endeavour to know, than this Noble and Principal Part of our Selves: And though it be that Pearl of great price, which lies hid in every Man, and by which alone he is able to judge and esteem of all things besides; yet is it the least minded of all that he doth possess.

Now that we may find the Cause of this great Defect, we must consider, That as there was a Light before the Sun was created, which made day in the World, and distinguished it from the Night, for three days in the beginning; so in the *little World of Man* there is a Light in his Understanding, which is his healthful Reason, and is sufficient in all Natural Things, to guide and instruct him in his relative Duties to his Fellow-Creatures and himself; but this can lead him no higher, till the *Son of Righteousness* (to which the Light of Reason (as St. John Baptist) prepares the way) shines into the Understanding; for the Mind is so darkened and clouded by its Original Pravity, that it cannot behold Spiritual things in their proper Light, so as to embrace them with certainty and delight. *The Natural Man* (says the Apostle) *receives not the things of the Spirit of God, for they are foolishness to him; and he cannot know them, because they are spiritually discerned.*

But he who is the Eternal Light came into the World himself, to bring the Life; and immortality of the Soul to Light, and doth enlighten every Man that comes into the World; so as all may plainly discover this hidden Jewel, if by inward reflection in their own Mind, they will with meekness attend to his silent teaching, (which is that Grace that hath appeared to all, and is wanting to none, but such as are wanting to themselves, in slighting and resisting its kind motions;) and when we have a true discovery of this essential part of our selves, (which is our Soul,) the whole World will appear but a faint shadow, (as indeed it is no more than a fading shadow of Original Good itself in God,) and is nothing in comparison of the Soul, which it can neither feed, cloath, ease, or comfort. And when we once rightly distinguish between the finite Nature of the Body, and all created Beings here, and the Spiritual Immortal Nature of our Soul, then we shall willingly part with all we have (besides) to secure this inestimable Jewel.

He that best knew the price of Souls, having purchased them with his own Blood, has declared them to be inestimable, in that saying, *What will it profit a Man, to gain the whole World, and lose his own Soul?* Nay, (as if Man himself knew not the value of a Soul,) he asks the question, *What shall a Man give in exchange for his Soul?* Surely (says the Prophet) *the Redemption of the Soul is precious.* And therefore the Wise Man advises, *above all care, diligently to look after this treasure.*

Now the plain Reason why those that are so knowing, anxious, and careful in all other matters in the World, are thus ignorant and careless of their own Souls, is, because their Minds (like their Eyes) are naturally straying abroad, to view all things but themselves. Man in his Creation resembled his Creator, in Universal Knowledge; but by the Fall, his Understanding was darkened and degenerate below the Brutes; his thoughts are constantly groveling in the Body, and look no farther than the present Life: His Soul becomes incarnate, and sunk into his Senses, and is short sighted, and sees not beyond the present; but seeks satisfaction in such Enjoyments as are agreeable to his Sense, and is so coldly affected to things Spiritual and Eternal, that he prefers a present light vanity before the most Glorious Futurity; and is so inordinately bent towards things below, (which are earthly, fading, and sensual,) that it keeps him in a Spiritual slumber, and he can have no sight, or sense of his immaterial part, until he be awakened by some extraordinary visitation of God's Hand, and by the inward Supernatural Work of Grace, to withdraw his Heart from the outward World, and inwardly to retire, and attend his voice speaking in Spiritual silence to the Soul, and to look home into it himself, and so upwards in the light of the Mind to God, from whence at first it fell: And then, and never till then, is Man capable of conceiving any *Idea* of his Soul; and the more he retires inwardly, by reflection of the Mind, the more he will discover this Supernatural light attending upon all, and darting its beams, to dispel that thick darkness, which before overshadowed the Mind.

And when there is a Harmony in the Senses, by the Bodies temperance, and the Mind thus retires inwardly by reflection on it self, calling home all roving thoughts, so as the Mind may be clear of corporeal Images.

In this temper, the Soul is rendred capable (in the Glafs of its own Mind) by the Light Divine, of conceiving and considering of its own Spiritual Nature, and of its own operation in the Body, and from thence to conceive also of *God* and *Angels*, as *Spirits*; for the *Idea* which we frame of an *Angel*, is no more than an *Idea* of an *Intelligent* or knowing Nature, such as we find in our selves; *Angels*, and *Souls* of *Men* being of the same Nature and Original; herein only they differ; *Angels* are separated and disengaged from the Union of Mortal Bodies, wherein the *Souls* of *Men* are confined and eclipsed; and are also freed from the Imperfections and Miseries tied to dependence on Bodies, such as we find to be in our selves.

The *Idea* likewise we have of *God*, is an *Idea* of a Nature existing by it self, with Power, Wisdom, and Sanctity or Justice; all infinite, and without bounds: Whereas we conceive our selves (as indeed we are) the Image and Shadow only of all this, as being created an intelligent Nature, imperfect, defective and dependent in all things, on that Supreme Author of our Being: And yet this difference doth not at all hinder; but that the great and sublime *Idea*, which we have of this Almighty unbounded Spirit, who is Omnipresent, without any circumscription, and to whom all things are eternally present, and instantly known, may be thus best apprehended under that *Idea*, which we find, and thus prove in our selves; for we do not know that *God* knows otherwise than as we know, Were it not that he must of necessity know all things by himself essentially, as being open and naked in his sight, without any cloud, obscurity, or uncertainty, and at one view. Whereas we only know successively, and by degrees, either outwardly by Organs of Sense, or inwardly dependent on that Supreme Power, from whom we have our Being, and who gives us (according to his good pleasure) a capacity thus to conceive, know, and consider.

And as we know no other Spirits, but *God*, *Angels*, and *Souls* of *Men*; and as we conceive neither *God*, *Angels*, nor *Humane Souls*, but under the *Idea* of a *knowing Nature*, and knowing with that kind of Knowledge, which we find in our selves; it follows, that the *Idea*, we conceive a Spiritual Nature to be of, is that we call our *Soul*, which (to speak properly) is the whole Man managing the Body (wherein it is planted) as its Organical Case, to converse with its Fellow-Creatures, during its State of Probation here below in the World; for without the Body, the Soul would be as incapable as an Angel to negotiate or converse in the World.

And indeed, it is impossible to have any clear and positive *Idea* or Notion of a Spirit, or Humane Soul, which hath not for its Foundation, either Knowledge or a Knowing Faculty; for all other Definitions and Notions, which are given of a Spiritual Substance, have nothing certain; but consist in Negations, shewing only what it is not, which can never satisfy an inquisitive Mind.

Of the Faculties of the Soul.

The Faculties are different Ways of the Souls acting in the Body, as Understanding, Will, Conscience, Affections, Memory. Reason is no Faculty, but a distinguishing Quality, as the more deliberate Operation of the Understanding. The gradual steps to Wisdom. The Understanding (as the Sun) is fixed in the Brain, and the Motions of the Will (the root of Affection) in the Heart. Love is the radical Affection of the Will, inclined by Appetite and Aversion towards Good, and from Evil. The Will acts by the Light of the Mind, in Passions or Affections (as Motions of the Will) by Inclination or Aversion. Conscience is the Compass to steer the Will aright, the best Friend, and worst Enemy; but a constant Monitor, and an impartial Witness. Memory is the Soul's Ware-house, most tenacious of what makes deepest impression, either from Good or Evil; a sure Repository of all done. It will be the Penal part of Hell to feed the Worm, or a Fountain of Joy, from reflection on a well spent Life, to all Eternity.

IN order to have a right apprehension of this Mysterious part of our selves, by the Faculties of the Soul, we are not to understand or conceive them to be things really distinct from the Humane Soul, nor each Faculty distinct from other; for the Soul uncased and freed from the Body, is one Orb of Sense, though it operates according to the various disposition of each Organ; but by the Faculties, we are to understand only different Modes and Ways of the Soul's acting, specified and distinguished by their formal Objects and Acts.

Understanding
and will.

Thus as the Soul forms *Idea's*, and Notions of Things in the Mind, as it beholds qualities, shapes and circumstances of Things, this is *Understanding*: But as the Mind is drawn or allured by the Beauty or Goodness of the Objects, (thus formed and beheld) so as to move or incline towards it; this is the *Will*. The *Understanding* cannot be properly said to move, otherwise than to give light to the *Will*; and so the *Understanding* is conversant about all Objects, as true or false, and the *Will* considers it as Good or Evil, to embrace or reject it.

As the *Soul* doth contemplate, deliberate, judge, discourse and conclude of, or touching any thing, 'tis *Understanding*; but as it pursues, chuses, seeks or shuns, its properly the *Will*.

Now the several Ways and Modes of the Soul's acting, are commonly reduced to these five Heads, which may pass under the Denomination of so many Faculties; the *Understanding*, *Will*, *Conscience*, *Affection* and *Memory*; though, in effect, the three last depend on the *Understanding* and *Will*, as the two Supreme Faculties of the Soul.

Imagination.

Fantastic.

The *Understanding* is called by Solomon, *The Candle of the Lord*, because placed in the head (as the Sun in the Firmament) it gives light in the little World of Man. This is that which governs the Inferiour Faculties or Operations, especially the *Imagination*, which is placed in the forepart of the Brain, where all the Spirits of Sense do meet; as in the Womb of the Mind. And the *Fantastic* which is as a Glass in the Imagination, wherein the Mind beholds the forms of things represented through each Organ of Sense.

Now the proper Object of the *Understanding* is *Truth*, and as it acts variously in considering and judging, or concluding, it hath various Habits, according to the Object about which it is conversant, whether in Spiritual or Temporal Affairs; or the work of the Mind, or of the Body, as *Opinion*, *Experience*, *Imitation*, *Faith*, *Intelligence*, *Science*, *Prudence* and *Art*.

Reason.

That which we call *Reason*, is not properly a Faculty of the Soul; but the due operation of the *Understanding*, in all moral or relative Duties, which concern our Fellow-Creatures, and our selves, as a Quality which distinguishes the Soul of Man (in that which we call Reasoning) from the Soul of a Brute; and also a prudent and wary Man, from him that is rash and heedless; when the Mind duly weighs and deliberately considers every Report of the Senses (from without) before it determines, or acts, or is moved, so as to be transported or dejected into any extream Passion or immoderate Affection.

This

This Quality may also distinguish between the Wise, and the Witty Man; for I take *Wisdom* to be Substance, and Wit the Ornamental Part, in the production of the Mind.

Prudence begins her work in taking view,
What's decent or undecent, false or true.
He's truly Prudent, who can separate
Honest from Vile, and still adhere to that.
Their difference to measure and to reach,
Reason, well rectified, must Nature teach.

For though Wit may please the Palate, 'tis Prudence (the result of the Understanding, *Wisdom* thus reasoning before it acts) that avails most to the Health of the Soul. *and Wit.*

The Wise Man is so much more useful than the Witty, as profitable things are more serviceable, than those that are only pretty; for though the Wise Man (for his diversion) may be sometimes Witty, yet he endeavours it be without offence: But the Witty Man (too often, for want of thinking) offends others, to please himself. And thus when the Soul duly weighs what is conveyed through the Organs of Sense from Objects without, for improvement of her Knowledge in Humane Things, she is said to be reasonable.

And as thus the perfection of Reason springs from the work of Sense, so Reason thus exercised enriches the Understanding with Universal Knowledge in Humane Affairs: And as Man excels herein, so he may be properly said to encrease in *Wisdom*, as gradually ascending by steps towards perfection therein: And a Man thus qualified, may be able to judge aright, and so deserve the Character of a Man of sound Judgment. *Judgment.*

The Will (as the Spring of all Affections) acts by the Light of the Understanding, *Will.* and may be called the Rational Appetite in Man.

This ever moves according to the apprehension of the Mind.

The action of the Will is twofold, *Aversion* and *Appetite*; these two distinguish all voluntary Humane Actions, into loving, and loathing, as the Mind is more or less affected with real or appearing Good or Evil, in the Object. Now the proper Object of the Will is *Good*, and that which terminates and satisfies its Appetite finally, is the chief *Good*, and last End. And according to the appearance of *Good* and *Evil*, the Will embraces, or rejects, the one or the other. *Aversion. Appetite.*

The Affections do not properly make a distinct Faculty from the Will, (wherein they are all rooted as in their Fountain;) but are rather the various Motions or Off-spring of the Will. *Affections.*

Good, which is the proper Object of the Will, hath many Kinds and Degrees, according to the different manner of the Soul's consideration of it, and so it excites differing Motions in the Will, which we call *Passions* or *Affections*.

As when any thing good, pleasant, and delightful, or which appears, or is apprehended in the Mind to be so, (for real Good, and appearing Good, move the Will alike, till the Understanding discovers the difference,) if it be but (only) appearing Good to the Understanding, it excites and stirs up in the Will the Affection, which we call *Love*; and this naturally operates into *Desire*, (which is the first motion of Love,) that it may be united to us, or remain with us. *Love. Desire.*

And, on the contrary, when any thing evil, hurtful, or displeasing, is exposed to us, (or by us apprehended as appearing so to be,) it immediately stirs up in the Will, *Hatred*, which is the contrary Passion or Affection; and this operates into Aversion, or Loathing, according as it more or less appears evil or noxious towards us.

Now to the motion of Love, as it is an Affection of Union with present Good, is often joined Joy: And to this Passion of Hatred (as it is an Aversion from present Evil) is joined *Sadnefs*; but when there is a full and present possession of the Good desired, this creates a pure Love, and a solid and sincere rejoicing. *Joy. Sadnefs.*

Likewise with desire of an absent Good, there is always mixt *Hope* and *Fear*, which is more or less, according to the probability of a good or ill success; which *Hope*, if it be great and grounded upon good Assurance, is called *Faith* and *Confidence*; but when small or no hope is mixed with abundance of *Fear*, it degenerates into the spurious Affections which we call *Unbelief* and *Despair*. *Hope. Fear. Faith. Confidence. Unbelief. Despair.*

And those motions which arise in the Will, from Love, (as the radical Affection of the Soul) which we may call Love's Off-spring, differ much, according to the Opinion and Esteem we have of the Object on which they are placed: For when we behold the perfections or inward excellency of the Object with an indifferency, whether we imbrace it

Complacency
or Delight.

it or not; in this case, there is no more than a Love of *Complacency* or *Delight*, and the Object may be properly said, only to please.

And to this, is opposed an Aversion, from the imperfection or deformity of what we behold with the like indifferency.

Concupiscence

But when we consider the excellency or beauty of the Object, as convenient for us, or agreeable to our own Nature, then the Love of Complacency is turned into a Love of *Concupiscence*, which causeth a more ardent Desire, and is a more vigorous Affection of the Mind.

Benevolence.

Again, when we have a less esteem of the thing beloved, than of our selves, there ariseth only a simple propension or inclination, which we call a Love of *Benevolence*; and thus we love the inferiour Creatures, as a Horse, a Bird, a Dog, a Flower, &c.

Friendship.

But when we affect the Creature equally with the love of our selves, this is true *Friendship*, and Moral Charity, which ought to be in Parents, and Children, and Conjugal Relations, one towards another.

But when we set a higher valuation on the Object of our Love, than of our selves, (as we all ought to have of God, our Religion, our Country, and our Friends that are eminent for Piety and Vertue,) this is a Love of Devotion, as that *Supream Charity*, or unmercenary and uninterested Love, which unites all true Christians to the Divine Essence, and one to another. This is to Love, as God Loves, (for Goodness sake,) who, like the Sun, (his Creature,) gives out his Rays freely to all, without expectation of any return or requital.

All Affections
are but the
Offspring of
Love.

In brief, we may conclude, That as *Love* is the radical Affection of Humane Nature, or that infinite Principle which Divine Goodness impressed on the Soul, when he made it in his Image, (which nothing can satisfy but God himself,) so all other Affections and Passions (as we call them) which are the Motions of the Will; are but Love's Offspring.

As *Desire* is but the emanation, or first inclination of *Love* towards Good; so *Hope* is but the Wing of *Desire*. And as *Joy* is but the Triumph of *Love*, when it succeeds; so *Sorrow* is but Love's mourning weeds, in its disappointment. *Despair* is Love's giving up the Ghost, when deprived of all *Hope*. And *Hatred*, *Fear*, and *Jealousie*, are but the Agues, Fevers, and Convulsions into which Love is cast, through the oppositions it finds in its Natural Course; and when our Fears are augmented; and Hope decreases, so as to arrive to the aforesaid Malignant Extremity, which we call *Despair*, 'tis the Death of the Soul; because it extinguishes these vital Principles of Love and Desire.

Conscience.

The Understanding thus placed in the Head (as the Sun) to give Light to the Will (the Fountain of Love, which is the radical Affection of the Soul) to move and act by the Light of the Understanding towards Good, or from Evil; that all may move regularly, God hath placed in Man, the Faculty called *Conscience* (as a subordinate Deity) in order lowest, as the reflection of the Understanding, by which (as a Sea-Compass to a Mariner,) Man may steer his Course aright in his choice of Good and Evil.

* (So long as a
Man hath a
sincere regard
to God's re-
vealed Will,
and constantly
applies him-
self to him,
in the Ways
and Means
afforded him
for his in-
struction
herein.)

We may esteem this Faculty, * as the Seat of all Moral Vertue, and Treasury of all practical Knowledge, to instruct Man in his relative Duty to God, his Fellow-Creatures, and himself; and whilst he regularly follows this Guide, he may enjoy a calm Peace in his own Breast, in the midst of all storms and uproars without him.

In this Faculty (as in a Glass) being the reflection of the Understanding Light, a Man may survey all his Actions, which are therein, by himself, sentenced to be Good or Evil, according to those in-born Principles graven in his Nature; and this we may call the Judgment of a Man concerning himself, as he submits it to the Judgment of God.

When he walks contrary to this Rule, he naturally becomes his own Accuser, Judge, and Tormenter, and holds his private Sessions within himself; where he arraigns himself, and Reason assists in Judgment, and Fear becomes his Gaoler; wherein this Faculty becomes the most convincing Evidence, which will not be baffled. And though nothing is more frequent, than for vain despicable Man (under this Conviction) to force himself (out of Pride) to out-brave, with his Fellow-Creatures, as a formidable Desperado, that would seemingly affront Heaven; yet even in the Paradise of all his Luxuries, he can neither escape, nor avoid the sting of this Scorpion, in his own Breast. And this makes him often fly, when no Man pursues, and so to become most unwelcome to himself when he is alone.

Conscience is God's Spy in Man's Bosom, the Sense of which, renders all Sin ugly, and uneasy; and according to the repeated Aggravations of Guilt, and Disobedience of every Man's Crimes, this our inward Superintendent represents Sin at last in horrible Shapes, and terrible Apparitions.

But whilst a Man keeps his Understanding vigilant, this is his unerring Pilot, (in his obedience to what he knows) which faithfully checks him in his least Deviation from his Duty; and as it is the most grateful Monitor to a good Man, so 'tis most unpleasant and uneasy to him that hugs his darling Sin, because it discovers the deadly Guilt that cleaves

cleaves to every known Evil: And for this reason wicked Men also often endeavour to put out this Candle, by plunging themselves into sensual Excesses, which encrease their Torment, when they are awaken'd by this Monitor. If they obey not, they fly from it; and either seek Company, Business, or some other Diversion, to charm and disarm it; or otherwise, desperately run into the same Excess again, striving to lose, or lessen the Sense of the Evil they have committed; endeavouring to drown the Voice of Conscience, as Drums and Trumpets cover Cries in a Battel: But these are miserable Refuges, which do not remove the Evil, but probably (and too often) conceal it till it's past remedy. When God (in Justice, as a Means to terrify others from hardning themselves under such powerful Conviction) may leave them at last on such an intolerable Rack, from the gripes of this inward Accuser, (whom they have so long abused and stifled,) especially when aggravated by the Malice of Hell, desperately to fly to the Knife or Halter for their Deliverance.

Conscience undoubtedly is the great Repository and Magazine of all those Pleasures that can afford any solid refreshment to the Soul; for when this is calm, serene, and absorbing, then properly a Man enjoys all things, and what is more, he enjoys himself, for that he must do before he can enjoy any thing else.

But it is only a pious Life, led exactly by the Rules of a severe Religion, that can authorize a Mans Conscience to speake comfortably to him; it is that must Word the Sentence, before the Conscience can pronounce it, and then it will do it with Majesty and Authority. It will not only drop, but pour in Oil into the wounded Heart.

And is there any pleasure comparable to that which springs from hence? The Pleasures of Conscience, are not only greater than all other pleasures; but may also serve instead of them; for they only please and affect the Mind in *Transitu*, in the pitiful narrow compass of actual Fruition, which perishes in the enjoyment; but the Pleasure of Conscience is a continual feast and foretast of Heaven it self.

Oh! That Men would be Wise, and consider this, and labour to keep their Conscience void of Offence, which alone can sweeten the Comforts of this Life, and support our Hopes of happiness hereafter, under all our pressures and disappointments in the World.

These Truths none can plead ignorance off; for there is a secret acknowledgment in every Man's Breast, of a Supreme Power, to whom all must account; and though Conscience be much impaired in its Light, by the Fall; yet it frequently recoils on every foul action, and renders all Sin unpleasant; and its infallible Testimony creates a secret horror, from every guilt contracted by disobedience. The Poet by Natures Light, elegantly couches this great Truth, in a few Words;

*Nocte dieque suum gestare in pectore restem
Perpetua anxietas,*

Jul. Sat. 13.

Which cannot be rendred better into English, than in the Words of the wisest King, Solomon, *A wounded Spirit, who can bear?*

Solomon, with good reason, distinguishes the Sinner and the Saint, by the Character of the Fool, and the Wise Man; for certainly, Folly cannot appear in any thing more plain, than for a Man (after being so frequently lurch'd) to chuse pleasure with filthiness annexed, wherein he hath so often found, only a shadow of fading Delight; but still felt (as its Natural Consequence) a lasting gripe in his Conscience.

There is certainly a great deal more true satisfaction and solid content to the Mind, to be found in a constant course of well living, than in all the soft Caresses of the most studied Luxury, or the Voluptuousness of a Seraglio. Those that have made the experiment, can joyfully cry out with David, in a ravishing transport of Mind, *One Day in thy Court is better than a thousand elsewhere*; wherewith the Heathen * Orator, by Nature's Light, most harmoniously agrees, which shews they both had conduct under one and the same Eternal † Logos, which enlightens all Mankind, though in different measures and degrees.

There is a certain passage of that Divine Moralist Hierocles, in his Comment on the Golden Verses of Pythagoras, which cannot but ravish a thinking Mind, with Joy, to read it. *All Pleasure (saith he) is the Companion of Action; it hath no subsistence of its own, but accompanies us in our doing such and such things. Hence it is, that the worse Actions, are always accompanied with the meaner Pleasure; so that a Good Man doth not only excel Wicked Men, in what is Good; but has also the advantage of them even in Pleasure, (which is that the Wicked Man aims at, in all his Actions;) for he that chuses pleasure with filthiness, although for a while he may be sweetly and deliciously entertained, with a seeming delight which fades in the enjoyment, and expires in its very imbraces; yet through that filthiness that is annexed, (which grates upon the Conscience, as the vital part of the Soul) he contracts a secret horror and anxiety of Mind, which doth not fade like his pleasure, but remains till it be removed, by a painful, if not a shameful repentance, at last.*

But he that prefers Virtue, with all her labour and difficulties, though at first (for want of use) it may sit something uneasie; yet from its Natural and Genuine Alliance to the Mind, it soon affects the Soul with Delight, and becomes a pleasing Habit; from whence springs a calm

Conscience,

* *Θύια Φιλοσοφία Δύξ!*
O virtutum
Indagatrix,
virtutumque
Expultrix!
Unus dies bene,
ex præceptis tuis
actus, peccandi im-
mortalitati
est anteponen-
du. Cicero.
† Not the word (or Reason) of the Father (spoken of John 1. that in the beginning was made flesh.

Memory.

Conscience, and such inward serenity as affords a durable, and lasting feast of Tranquillity to the Soul,

The Memory is the retentive Faculty, which we call the Soul's Treasury, and this is twofold: First sensitive, as it retains the forms of things material, from impression in the Brain, through the Organs of Sense; and this is common to Man, and Beast: But the other is Intellectual; and wholly relates to the Soul of Man, as he is a reasonable Creature, accountable for this great Talent, his Soul, (which includes all Talents,) and for all done by him in the Body, whether Good or Evil; this in Man is a capacious Ware-house, which can never be empty; it's always full of Wheat or Chaff, Good or Evil; for the Mind can admit of no Vacuum, it is a restless and busy principle.

If God and Things Divine be not there, Mammon (with its numerous retinue) will there keep its Revels; the Soul is never idle, always trading for Heaven, or Hell; and accordingly, she treasures up of the fruits and product (whether Sin or Righteousness) of all her Agency in this Faculty, as its Store-house, where all will most assuredly be preserved, and brought forth as Evidence, to acquit or condemn, when the account is made up at the great Audit.

Memory is the Penal part of Hell. The Worm would die, if Memory did not feed it to all Eternity: And as Sense of Good, and Ignorance of Ill, keep a perpetual calm in the Soul; so (questionless) a secret horror is begotten and nourished by lodging Vice, and ill Habits in the Mind; from all which we may conclude, the weakest Memory is an infallible Recorder of all Disobedience, and an inward Scorpion to a Wicked Man; so that such a Man can never be happy, by all the outward Enjoyments he possesses in the World, though the gale of Fortune and Success may seem to blow never so full and prosperous.

The most infallible art to encrease our Memory, and to preserve it, is to lead a Virtuous and Temperate Life, that the Stomach may be kept clean, and the Head clear, and to lie little on our pillow, that we may double our diligence in the exercise of it, on its right Objects; and we need not doubt, but this, as well as other Faculties, is capable of improvement; but all other Arts of Memory (without these means) are fallacious.

We may find by our own Observation, that whatever is most pleasing and delightful on the one Hand, and most anxious and painful to the Body or Mind on the other, we are most apt to remember, as making deepest impression on the Soul; for all Passions and Affections (which are motions of the Will) are heightened in Extrems, according to the apprehension of our Understandings, and not according to Truth; and from thence we are hurried into Zeal or Passion, (too often) mistaking the Object; when the greatest Errors are disguised under an appearance of Truth; and as great Evils, under a plausible show and appearance of Good.

Therefore if we would be happy in placing our Affections on right Objects, and so treasure up in this Ware-house of our Memory Truth and Goodness, which will avail us to all to all Eternity, it highly concerns us to Look Home into our own Frame, so as to become sensible of our Defect and Disorder, and from thence be excited to purify our Hearts by looking upwards to the Author of our Being, to get our Understandings enlightened, that we savingly may discern between the Shadow and Substance of Truth and Goodness, and with ardent Affections, so to love both, that we may the better retain what is best in our Memory accordingly.

*Into Earth's spongy Veins the Ocean sinks,
Those Rivers to replenish, which he drinks:
So Ages from the Eternal Bosom creep,
So to be lost again in that vast deep:
So Empires; so all other Humane things,
With winding Streams flow to their Native Springs:
So all the Goodness Mortals exercise,
Flows back to God out of his own supplies.*

The

The Soul of Man is an Emblem or Shadow of the Blessed Trinity, as it is one Spritual Essence, capable of the Divine Impression, and including in it Self a Vegetant, Sensitive, and Rational Soul; which are distinguished in a threefold Operation, as the Deity distinguisheth it Self (for our apprehension) in three Glorious Relations of FATHER, SON, and SPIRIT.

BY what hath been said it may appear, that Man's Soul is capable (by inward Reflection) to view it self in the Glass of his own Mind, and to conceive and judge of the Spritual Nature and Operation of the Soul in the Body; as also of the Original of the Soul, bearing the Creator's Image, in the Rays of his Glorious Attributes, such as his *Omnipotence, Omnipresence, Omniscience, and Purity, &c.*, a transient shadow of all which are still found, impressed on the Faculties of Man's Soul, from whence she may gradually ascend in farther contemplation, to conceive of her self in her threefold State, of a *Plantal, Sensitive, and Rational Soul*, whereby she will appear to be a Shadow of the Blessed Trinity.

For, as the Godhead is but one in Essence, though distinguished by Operation, in three Glorious Relations, of *Father, Son, and Spirit*, in order to our better apprehension of the Divine Nature, so the Soul of Man (as she is the Image of God) is but one Rational Essence, though distinguished in Operation into three Souls, as she runs through her gradual steps, an *Epitome of the Creation*: First, in her *quickening Power*, or plastick Virtue, whereby she entreats from the Genital Seed in the Womb, she is a *Vegetal*, distinguished as a Plant: And next, as she ascends to Sense and Motion, and is capable of eating, drinking, and sleeping, she distinguisheth her self as *Sensitive*: And in her third and last State, when she ascends to *Reason*, and from thence arrives to her perfect State (which is her Angelical Quality, capable of the Divine Impression,) she then distinguisheth her self as a *Rational Soul*, which includes all the rest, as a most apt resemblance (above all other created Beings) of the *Holy Trinity*, whose Name, Nature, and Trine one Glorious Essence, as Creator, Redeemer, Sustainer and Governour of all things, is illustrated in the following Lines.

The Essence of the Deity, distinguished in three Glorious Relations of FATHER, SON, and SPIRIT.

GOD the Great Elohim, to say no more,
Whose Sacred Name we rather must adore,
Than venture to explain; for He alone
Dwells in Himself, and to Himself is known:

Anonym.

And so even that by which we have our Sight,
His covering is, He cloaths Himself with Light.
Easier we may the Winds in Prison shut,
The whole vast Ocean in a Nut-shell put,
The Mountains in a little Balance weigh,
And with a Bull-rush, plum the deepest Sea,

Than

Than stretch frail Humane Thought, unto the height
 Of the great G.O.D., Immense and Infinite,
 Containing all things in Himself alone,
 Being at once in all, contain'd by none:
 Yet as a hidden Spring appears in streams;
 The Sun is seen in its reflected Beams,
 Whose high embodied Glory is too bright,
 Too strong an Object for weak Mortals sight:
 So in GOD'S visible Production we
 What is invisible in some sort see;
 While we considering each created Thing,
 Are led up to an uncreated Spring;
 And by gradation of successive time,
 At last into Eternity do climb.
 As we in tracts of second Causes tread,
 Unto the first uncaused Cause are led;
 And know while we perpetual Motion see,
 There must a first self-moving Power be,
 To whom all the Inferiour Motions tend,
 In whom they are begun, and where they end.
 This first Eternal Cause, th' Original
 Of Being, Life, and Motion, GOD we call;
 In whom all Wisdom, Goodness, Glory, Might,
 Whatever can Himself, or us Delight,
 Unite and centre in himself alone,
 Whose Nature can admit of only one.
 Divided Sovereignty makes neither great,
 Wanting what's shar'd, to make the whole compleat.

The TRINITY.

And yet this Sovereign Sacred Unity
 Is not alone, for in this One are Three,
 Distinguish'd, not divided; so that what
 One Person is, the Other is not that;
 Yet all the Three, are but one GOD most High,
 One uncomponded pure Divinity,
 Wherein subsists so the Mysterious Three,
 That they in Power and Glory equal be.
 Each doth himself, and all the rest possess,
 In undisturbed Joy and Blessedness.
 There's no inferiour, nor no latter there;
 All Co-eternal and Co-equal are;

And

And yet this Parity Order admits,
The Father first, eternally begets
Within himself His Son, substantial Word,
And Wisdom, as his Second; and then Third
The ever Bless'd Spirit is, which doth
Alike eternally proceed from both:
These Three distinctly thus in one Divine
Pure, perfect, self-supplying Essence shine;
And all co-operate in all Works done
Exteriorly; yet so as every One,
In a peculiar manner, suited to
His Person, doth the Common Action do:

Father.
Son.
Holy
Ghost.

Herein the Father is the Principal,
Whose Sacred Counsels are th'Original
Of every Act, produced by the Son,
By th'Spirit wrought up to Perfection.
In the Creation thus, by th'Father's Wise Decree,
Such Things should in such time and order be.

Particular-
ly in the
Creation.

The first Foundation of the World was laid,
The Fabrick by th'Eternal Word was made,
Not as th'Instrument, but joint Actor, who
Joy'd to fulfill the Counsels that he knew
By the concurrent Spirit, all parts were
Faily dispos'd, distinguish'd, render'd fair,
In such Harmonious and Wise order set,
As Universal Beauty did compleat.

This so Mysterious triple Unity,
In Essence One, but in subsistence Three,
Was the great Elohim, who first design'd,
Then made the World, that Angels, and Mankind,
Him in his rich out-goings might adore,
And celebrate his Praise for evermore;
Who from Eternity himself supply'd,
And had no need of any thing beside:
Nor any other Cause, that did him move
To make a World, but his extensive Love;
Its self delighting to communicate,
Its Glory in the Creature to dilate;
While they are led, by their own Excellence,
T'admire the first pure high intelligence;
By all the Pow'rs and Vertues which they have,
To that Omnipotence, who those Pow'rs gave;
By all their Glories, and their Joys, to his
Who is the Fountain of all Joy and Bliss:

All in One,
design'd the
World.

Love was
the Motive,

To commu-
nicate
Goodness
to his Crea-
tures.

Which by
various
streams
flow from
him,

As an inex-
haustible
Fountain,
running

Eternally.

Sacred
Circles.

By all their wants, and Imbecilities,
To the full Magazine of rich supplies ;
Where Power, Love, Justice, and Mercy shine
In their full fixed heights, and ne'er decline,
No Streams can shrink the self-supplying Spring ;
No retributions can more fullness bring
To the Eternal Fountain, which doth run
In Sacred Circles, ends where it begun,
And thence with inexhausted Life, and source
Begins again anew, yet the same course
It instituted in Time's Infant-Birth,
When the Creator first made Heaven and Earth.

Of the ANGELS.

THE Angels were the first order of Creatures, (Minds without Bodies) made of the same Spiritual Substance, from which the Souls of Men derive their Original ; differing one from the other only in this, That Souls were to be infused into ~~Human~~ Bodies, descending from the First Parent, by ordinary Generation, as a Spiritual Principle, there to spring, and gradually to attain its perfections ; but Angels were all created at once, distinct and independent one upon another, free and unconfin'd, as pure Intelligences, designed as ministering Spirits, to attend the Throne of the Majesty in Heaven, to effect his Divine Pleasure, which they all (with cheerful Obedience, swift as Lightning) do accordingly. These had their State of Probation, as well as Mankind, though it was from different Objects ; as Man was from the alluring Beauty and Sweetness of finite fading Objects, agreeable to his Animal Life, and Corporeal Nature ; but that of the Angels, from an aspiring Glory, suitable to their Nature, more sublime than any material Object, wherein those who (satisfied with their condition) kept their integrity, are now finally fixed in their Felicity, and are ministering Spirits, appointed to attend the Heirs of Salvation, as they conduct Mankind, through this their Pilgrimage, to their Eternal Home, whose Nature and Office shall be here briefly touched in the following lines ; after which, I shall speak a Word of those, that (dissatisfied with their happy station) aspired higher, to be equal with God, and fell from their Glory and Happiness together, and became the implacable Enemies of Mankind, who are made capable of succeeding them in the Happy Station they lost.

He said, I will
be like the
most High.
And when he
tempted Man
to tast the for-
bidden Tree,
he told him,
Ye shall be like
Gods.

Anonym.

GOD, not for need, but for Majestick State,
Innumerable Hosts of Angels did create,
To be his Out guards, in respect of whom
He doth his Name Elzeboim assume.
These perfect pure Intelligences be,
Excel in Might, and in Celerity ;
Whose sublime Nature, and whose agile Pow'rs,
So vastly are Superiour unto ours ;
Our narrow Thoughts cannot to them extend,
And Things so far above us comprehend,
When in themselves, although in part we know
Some scantling by appearances below,

And

And Holy Writ, wherein we find there be
 Distinguish'd Orders in their Hierarchy.
 Arch-Angels, Cherubims and Seraphims,
 Who celebrate their GOD with Holy Hymns;
 Ten thousand thousand vulgar Angels stand
 All in their ranks, waiting their Lord's command,
 Which, with prompt inclination of their Will,
 And chearful swift Obedience they fulfil:
 Whether he them to save poor Men employ;
 Or send them arm'd, proud Rebels to destroy;
 Whether he them to mighty Monarchs send;
 Or bid them on poor Pilgrim Saints attend:
 Whether they must in Heavenly Lustre go;
 Or walk in Mortal mean disguise below:
 So kind, so humble are they, though so high,
 They do it with the same Alacrity.
 Why blush we not at our vain Pride, when we
 Such condescension in Heav'n's Courtiers see;
 That they who sit in Heav'nly Thrones above,
 Scorn not to serve poor Worms, with fervent Love;
 And joyful Praises to th' Almighty sing,
 When they a Mortal to their own home bring?

Of the Nature of FRUITION, (or Enjoyment;) And of the State of Probation of the ANGELS.

BEfore I speak of the Fallen Angels, (*with whom Evil begun,*) it will be necessary, to reflect (in a few Words) on the Nature of Fruition, or Enjoyment, in general; according to Man's capacity in this Life, that we may (with the more freedom, and probable certainty) make some Analogy between the State of Angels, and that of Mankind in their first Creation, as each was in a State of Probation.

There is a Natural Disposition (as has been said before) in the Mind of every individual Person of the Race of Mankind, to seek after *Happiness*, or a satisfactory rest to the Mind; this Desire is born and brought up with us, and is common to all that partake of the same Nature, from the Prince to the Peasant.

Now as all desire Happiness, so they have various Objects wherein they seek it, whether *Riches*, *Honours*, or *Pleasures*, according to the predominant Principle in every Person, and their apprehensions, wherein it is most likely to be found; and whatever every one proposes for his Happiness, that is the universal Maxime, from whence he derives all Moral Consequences; as the rule of his Desires, and the end of his Endeavours, applying himself to such means, as he judges most likely to accomplish it.

And to define the Notion of Happiness in general, we may conclude it to be *the enjoyment of some Good*; and that as many ways as a Man may be said to enjoy any Good, so many ways he may be properly said to be Happy; the least degree of Good, bearing the same proportion to the least degree of Happiness, as the greatest degree of Good doth to the greatest degree of Happiness.

Now the manner of this Fruition, or Enjoyment, must be the application or union of the Soul, to some such good or agreeable Object; which we suppose or apprehend will afford a satisfactory Rest to our working Mind, for that which only appears to be, and that which is really good, do both move the Appetite alike, till the Vizard of Appearance,

Appearance be removed, which (as an obliging imposture, in seeming to be what it is not,) imposeth upon the Understanding for the present.

For though our capacity of enjoying (by reason of the Soul's confinement here in the dark Corporeal Nature) be imperfect as to the Measure; and so we cannot so fully enjoy God (who is infinite) as is required, to make us completely Happy; yet this imperfection in our capacity, cannot lessen the Good that is in the Object we so seek or enjoy; it may indeed lessen our esteem of it, but the Reason is, because we take false measures of it, and do not esteem it according to the Nature of the thing it self, but according to our corrupt, weak, or imperfect apprehension of it. And this I take to be the Sin of the fallen Angels, who though they enjoyed an infinite Good, yet their enjoyment was but in an imperfect measure, being then (as Man at first was) created in a mutable (though perfect State;) and so not being contented with the Good they enjoyed, they aspired to be like the most High, slighting (or lessening in their esteem) the Felicity they then enjoyed, in attending on the Heavenly Throne, which occasioned their Fall, to be hurld from their Glory and Felicity together.

For should it be granted, they were at first created completely Happy, and confirmed in Blis, both in respect of Fruition and Object, (as we suppose those who kept their integrity now are,) I conceive it impossible they should have been dissatisfied with their condition, that being repugnant to the very Idea of perfect Happiness. Thus far (with humble submission) we may conceive of the State of Angels, though we have no account from Holy Writ; neither must we make it an Article of Faith: Yet as a probable Truth, it may consist with a Christian's belief; especially, when we shall consider, that our First Parents were created in a perfect, but in a natural, and therefore in a mutable State; it appearing not congruous to the Divine Wisdom, to translate Man at first from a State of not Being, into a Supernatural State, without trial in a middle State of Nature.

So we may also conceive the Angels to be first made in such a perfect, but mutable State of Probation, and that upon their trial, those who kept their integrity, are now finally fixed and established in their Felicity, and those who lessening (in their esteem) the Object of their Happiness, aspired to be like, or equal to the most High, so fell from their Original Glory and Felicity, and are now the implacable Enemies of Mankind.

For as the Original condition of our First Parent, though it was a State of Innocence and Perfection, as capable of enjoying God, so far as he revealed himself, through the transparent veil of the Creatures; yet they were capable of greater Perfection, and therefore their Enjoyment was then but in an imperfect measure: And if on competition between the sensitive and intellectual Appetite, (when the Devil proposed the Forbidden Fruit,) Adam had embraced the One, and rejected the Other, we may suppose he might have been translated into an immutable Supernatural State of Happiness, such as all the redeemed now look for, as Co-heirs with the Second Adam, by Grace and Adoption in his purchased Inheritance.

And from these considerations we may know from whence it is all our Enjoyments in this Life are unsatisfying, and that it is impossible to find perfect Happiness below Heaven.

For if the Object of our Enjoyment (which we should all labour after) be God himself; yet we cannot fully enjoy him here in the Body, because our capacity is imperfect; for he hath so framed our Minds, as naturally to dilate and encrease, from what we taste and know, to long for, and from thence earnestly to desire after more, so as to exert all our Powers and Endeavours after a farther discovery of God's transcendent Excellencies.

That as we are convinced by our own daily experience, all enjoyments of this World (being finite and fading in their Nature) can only breed and widen, but not fill our capacities: So we should constantly labour to purifie and prepare our selves here, to enjoy him more fully hereafter, as the end of our Hope, and that Happiness, which while the Learned dispute about, the Good only do enjoy.

As for all other Enjoyments of this Life (wherein we seek Happiness) they are both finite and fading in their Nature, which makes us continually desire a change; but can never satisfy our boundless capacity.

Whenever therefore our Enjoyments are unsatisfying, we must attribute it, either to the imperfection of our Enjoyment, or the finiteness of the Objects, and blame our selves for becoming accessory to our own delusion, in promising our selves perfect Satisfaction, in our imperfect State here in this Life: For we do not rightly consider the Nature of things, but promise our selves infinite satisfaction in the enjoyment of finite Objects. We look upon things through a false Glass, which magnifies the Object at a distance, infinitely beyond its first dimensions, we represent our future Pleasures and Enjoyments to our selves in such favourable and partial Ideas, which abstract from them all the inconveniences, and allays which will really in the end accompany them, and if we thus overrate our Felicities before hand, 'tis no wonder if they baulk our expectation in the Fruition or Enjoyment.

Farewel

Farewel Fruition, thou grand cruel Cheat,
Which first our Hopes dost raise, and then defeat;
Farewel thou Midwife to Abortive Bliss,
Thou Mystery of Fallacies.

Distance presents the Object fair
With charming Features, and a graceful Air;
But when we come to seize th'inviting prey,
Like a shy Ghost, it vanishes away;
So to th'unthinking Boy the distant Sky,
Seems on some Mountain's surface to rely;
He with ambitious haste climbs the ascent,
Curious to touch the Firmament:

But when with an unwearied pace,
Arriv'd he is at the long wish'd for Place,
With sighs the sad defeat he do's deplore,
His Heav'n is still as distant as before:
And yet 'twas long e'er I could throughly see
This grand Impostor's frequent Treachery,
Though often fool'd; yet I could still dream on,
Of Pleasure in Reverſion.

Though still he did my Hopes deceive,
His fair pretensions I would still believe;
Such was my Charity, that though I knew
And found him false, yet I would think him true;
But now he shall no more with shews deceive:
I will no more enjoy, no more believe,
Thwartway Jugler has so often shown

His fallacies, that now they're known.

Shall I trust on? the Cheat is plain;
I will not be impos'd upon again.
I'll view the bright appearance from afar,
But never try to catch the falling Star.

And therefore when we are seeking our Happiness in our Senses, let us look to our selves; for we are now following the same false guide, who led our First Parents out of the way, to leave their Creator, who is the Fountain, to seek it in the Creature; which is the broken and empty Cistern.

For as he first deceived them, (to their ruine,) by suggesting they might find greater satisfaction in the Forbidden Tree, than they then enjoyed (with the favour of God) in the free use of all other pleasures of Paradise, so he still labours to deceive all his Posterity, by inclining them to seek Happiness through their Senses, in finite Enjoyments, (wherein they never could nor will find it) in neglect of the invisible work of the Mind, which is to seek the Kingdom of Heaven, and the righteousness thereof, and all these lower Enjoyments (in subordination to it) as a comfortable support in our Pilgrimage; but neither suitable nor satisfying to the Nature of the Soul.

Of the Fallen ANGELS, the first Fountain
of Evil; and of their implacable Malice against
Mankind.

Anonym.

GOOD were all Natures, as God made them all,
Good was his Will, permitting some to fall,
That th'rest, renouncing their frail strength, might stand
Humble and firm in his supporting Hand;
His Wisdom and Omnipotence might own,
When his Foe's power and craft is overthrown;
Seeing his hate of Sin might thence confess,
His pure, innate, and perfect Holiness:
And that the Glory of his Justice might
Shine in the Rebels torturing flames more bright:
That th'ever Bless'd Redeemer might take place,
Tillustrate his rich Mercy, and Free Grace,
Whereby he fallen Sinners might restore
To fuller Bliss than they enjoy'd before:
That Vertue might in its bright lustre shine;
Which like rich Oar, concealed in the Mine,
Had not been known, but that opposing Vice
Illustrates it by frequent Exercise.

If all were Good, from whence arose the Ill?
'Twas not in GOD's, but in the Creature's Will,
Averting from that Good which is Supream,
Corrupted so, as a declining stream,
That breaks off its communion with the Head,
By whom its Life and Sweetness late were fed,
Turns to a noisome, dead, and poisonous Lake,
Infecting all who the foul Waters take:
Or as a Branch, cut from the Living Tree,
Passes into contempt immediately,
And dyes divided from its Glorious Stock:
So strength, disjointed from the living Rock,
Turns to contemned Imbecility,
And doth to all it's Grace and Glory die.

The Fallen
Angels.

Some new made Angels thus, no more sublime
In Nature, than transcending in their Crime,
Quitting th'Eternal Fountain of their Light,
Became the First-born Sons of Woe and Night;
Princes

Princes of Darkness, and the sad Abyss,
Which now their Curs'd Place and Portion is,
Where they no more shall see GOD's Glorious Face,
Nor ever taste of his refreshing Grace;
But in the Fire of his fierce Anger dwell,
Which though it burns, enlightens not their Hell.
But circumstances, which we cannot know,
Of their Rebellion, and their overthrow,
We will not dare t'invent; nor can we take
Guesses from the report themselves did make
To their old Priests, to whom they did devise
T'inspire some Truth, wrapt up in many Lyes;
Such as their gross Poetick Fables are,
Saturn's Extrusion, the bold Giants War;
Division of the Universal Realm
To Gods, that in high Heaven steer the Helm:
Others, who all things in the Ocean guide,
And those who in th' Infernal Court preside,
Where they a vast and gloomy Empire sway,
Whom all the Furies, and the Ghosts obey.
But not to name those foolish impious tales,
Which stifle Truth in her pretended veils;
Let us in Truth's own blazing conduct go,
And look not farther than that Light doth show;
Wherein we see the present Powers of Hell;
Before they under GOD's displeasure fell,
Pure Holy Lights in the bright Heaven were,
Blazing about the Throne, but not fix'd there:
Till, by th' Apostasie of their own Will,
Precipitating them into all Ill,
They fell like Lightning hurl'd in his fresh ire,
And falling, set the lower World on Fire,
Which their loose Prison is, where they remain,
And walk as Criminals, under GOD's claim,
Until the last and great Assizes come,
When Execution shall seal up their doom.
Thus are they now to their created Light,
Unto all Truth and Goodness opposite,
Hating the Peace and Joy that reigns above,
Vainly contending to extinguish Love,
Ruine GOD's Sacred Empire, and destroy
That Blessedness they never can enjoy.
The wonderful Creation of Mankind,
For lasting Glory and rich Grace design'd;

The

The Angels
divided; the
Good to
love, the
Evil to
hate Man-
kind.

The Blessed Angels look on with delight,
Gladdened to see us climb so near their height,
Above all other works, next in degree,
And capable of their Society:
But 'twas far otherwise, with those that fell,
Man's destin'd Heaven but increas'd their Hell;
While they burnt with a proud malicious spight,
To see a new-made, Earth-born Favourite,
For their high Seats and empty Thrones design'd,
Therefore against both GOD and Man combin'd,
To hinder GOD's Decree from taking place,
And to divest Man of his Maker's Grace.

Poor Mankind at GOD's righteous Bar was cast,
And set for Sentence by, till at the last
Satan within the Serpent had his doom,
Whose execrable Malice left no room
For Plea or Pardon, but was sentenc'd first;
Thou (said the Lord) above all Beasts accurst,
Shalt on thy Belly creep, on dust shalt feed;
Between thee and the Woman, and her Seed,
And thine, I will put lasting Enmity:
Thou in this War his heel shall bruise; but he
Thy head shall break: More various Mystery
Ne'er did within so short a Sentence lie;
Here is irrevocable Vengeance, here
Love as immutable, here doth appear
Infinite Wisdom, plotting with Free Grace,
Even by Man's Fall, the advance of Humane Race;
Severity here utterly confounds;
Here Mercy Cures by kind and gentle wounds;
The Father here the Gospel first reveals;
Here fleshly veils the Eternal Son conceals;
The Law of Life and Spirit here takes place,
Given with th' promise of assisting Grace;
Here is an Oracle foretelling all
Which shall the two opposed Seeds besal;
The great War hath its first beginning here,
Carried along more than five thousand year,
With various success on either side,
And each age with new Combarants supply'd;
Two Sovereign Champions, here we find,
Satan, and Christ, contending for Mankind;

Two Empires here, two opposite Cities rise,
 Dividing all in two Societies;
 The little Church, and the Worlds larger State,
 Pursuing it with ceaseless spight and hate;
 Each party here erecting their own Walls,
 As one advances, so the other falls.
 Hope in the Promise the weak Church confirms;
 Hell and the World fight upon desperate terms.
 By this most certain Oracle they know
 Their War must end in final overthrow:
 Some little present mischief they may do,
 And that with eager Malice they pursue.
 The Angels whom God's Justice did divide,
 Engage their mighty Pow'rs on either Side:
 Hell's gloomy Princes the World's Rulers made;
 Heaven's unseen Hosts the Churches Guard and Aid,
 Till the frail Woman's conquering Son shall tread
 Beneath his Feet the Serpent's broken Head.
 Though GOD the Speech to Man's false Foe address;
 The Words Rich Grace to Fallen Man express,
 Which GOD will not to him himself declare,
 Till he implore it by submissive Prayer;
 Sufficient 'tis to know a Latitude
 For Hope, which doth no Penitent exclude.
 Had Death's sad Sentence pass'd on Man before
 The Promise of that Seed which should restore
 His fallen State, destroying Death and Sin,
 Cureless, as Satan's, had his Mis'ry been:
 But though free Grace did future Help provide,
 Yet must he present Loss and Woe abide,
 And feel the bitter Curse, that he may so
 The Sweet Release of Saving Mercy know.

Röm. 16.
20.

Psal. 50. 15.

*Of SUNDAY, and the Religious Observation of it,
as it was at first Ordained a Sabbath, or outward Rest
and Type; but now, as the Lord's Day, for exercise
of the Mind, in order to the Eternal Sabbath, or
Rest it self.*

IF Experience may be allowed to be the best demonstration, I can affirm (to the best of my remembrance) I never undertook or intermeddled with any secular Affair on this Day, (which I might either have done before, or deferred till the next,) but I was either blasted or disappointed therein; or if I succeeded, it was most certainly (though long after) attended with a Curse, which (upon due reflection on what had past) I found to be the sad Effect of such a profane, or mispending of this Day.

And I must also humbly acknowledge, (to the Glory of God,) that the change of my Heart and Life, from a long continuance in a vicious Habit, was most happily begun in strict spending this Day, according to the Doctrine and Discipline of our National Church, of which I have the Happiness to be (though most unworthy) a Member; and therefore as I have here published what I have written, to render a reason of my Hope, as the Product of my *Sundays Exercise*, I could not omit to say something on this Subject, to excite and encourage others speedily to enter upon the same Duty; or more properly to invite them to take their pleasure, for so it hath proved to me; for I never knew before what it was truly to take my pleasure; for all that I might call so in the pursuit of lower Enjoyments to gratify the Sense, do not deserve the name of Pleasure: But now I can as truly affirm (with an humble and thankful Heart) that I have found infinitely more true satisfaction and solid content to my Mind, in the well spending of one *Lord's Day*, than I had before in all the diversions and sensual satisfaction of my whole Life; for they were but fading, and all expired in the very Enjoyment, ever leaving a sting in their farewell, and in their most charming embraces were ever allayed with a melancholy prospect, and the apprehensions of something to follow, which still embittered their seeming delights: But the Pleasure and Satisfaction arising from this well spent Holy-day, (besides the duty it self, as it is the best foundation of a future constant course of well living,) is a pleasure lasting and durable, as well as High, Rational, and Angelical; a pleasure designed for the Soul, and the Soul for that, suitable to its spirituality, and equal to all its Capacities, as a foretast of Heaven, and the earnest of an Eternal Rest.

This Day may very well be accounted the seed time of a considering Man, that endeavours to answer the end of his Being, as he Hopes either to reap the fruits of good living, or obtain a blessing on his honest Industry the week following.

Prayers and Praises are the solemn Homage every moment of our lives due to God, in whom we Live, Move, and have our Being, because every moment his Providence sustains us; and how indisposed the best of us is (in this our degenerate state) for this work, every thinking Man bewails with sorrow when he considers.

And for this reason, the Church in all Ages hath appointed daily Seasons, both publick and private, for these solemn duties, to quicken and increase in us a Sense of God's constant Goodness towards us, and of our Sin and Misery, and to make us more humble and thankful for his watchful care over us.

Nay, this duty of daily reckoning with our selves, is so far infeminated into the very Nature of Man, that the pious Heathen, who had no other Book than Nature, nor other Gospel to instruct them, but what they found inspired into their own Minds, made it their daily Rule and Practice, as appears not only from *Seneca* himself, and other Divine Moralists own Words; but also amongst the Golden Precepts collected by the followers of *Pythagoras*, above inserted, of which I shall only repeat those that follow, as suitable to this Discourse.

Be not mischievous to your selves; advise
Before you act; and never let your Eyes
The sweet refreshings of soft slumber taste,
Till you have thrice severe Reflections cast
On th' Actions of the day from first to last.
Wherein have I transgress'd? What done have I?
What Duty unperform'd have I past by?
And if on search your Actions Ill you find,
Let Grief, if Well let Joy possess your Mind:
This do, this think, to this your Heart incline,
This way will lead you to the Life Divine.

But he that will not set apart one Day in Seven, in a solemn manner to reckon with, and reconcile himself to God, and his own Conscience, and endeavour to get a *Quietus* for all past, and supply of Grace for a more safe conduct in his Christian course the week following, must be either very remiss in his Duty, or become very desperate in his accounts, and in either case, delay renders the one more difficult, and the other most dangerous.

God Almighty, upon finishing the Creation, ordained the Seventh Day, to declare the satisfaction he had in the discovery of his Glorious Perfection therein, and that his reasonable Creatures might on that day more solemnly ascribe to him the Glory of his Attributes; which are visible in the things that are made, wherein God rested from farther making lower and visible things; and in that Sabbath (under the Law) Man and Beast (which were appointed for Man's use) were concerned, as being only a cessation or resting from bodily labour.

But upon completing our Redemption, by the rising of Christ from the dead, he made the First Day Sacred for his Service and Praise, there being the clearest illustration of his Glorious Perfections, in that great and blessed Work. God is more pleased in the contemplation of the new World of the redeemed Seed of the Second Adam, than in the first visible Creation. The latter by its extraordinary Magnificence, hath lessened the Dignity of the former, as the greater light obscures the less; therefore the Sabbath is now changed into the Lord's Day, and is not only a Cessation from the outward works of our ordinary Calling, but is to be spent in the Spiritual exercise of the Soul, in Praising and Praying; as also in Reading, Hearing, and Contemplation, to carry on the great work of our Regeneration, in order to our Eternal Rest hereafter, through the Blood of our Redeemer, who is now ascended in our Nature, there to appear in the presence of God, as our Eternal High-Priest, whose Glorious Resurrection is by his whole Church this day celebrated.

And it cannot but be the greatest reproach to Man, to be inobservant or unaffected with such high discoveries of God's Love to Mankind, wherein he may always find new cause of Admiration, O Lord! (says David) *How great are thy Works, and thy thoughts are very deep? A brutish Man knows not, neither doth a Fool consider.* Psa. 92. 5, 6.

Thus the admiring any thing in comparison of this Mystery of our Redemption (which is thus on this day commemorated by every faithful Christian) is the effect of inconsideration or infidelity.

And therefore I do most humbly recommend the conscientious and careful spending of the Lord's Day, as the only powerful means to gain a right apprehension, and a due Sense of God's Goodness, and of our own Sin and Misery, in order to a sincere Repentance and acceptance with God, so as to enjoy his favour here in the Blessings of this Life, and a Blessed immortality hereafter.

And cannot but with the greatest vehemence (from my own Experience and Observation) press it as a duty highly incumbent on me, (as I am so great a Monument of God's Patience, spared for this very end, that I might warn others,) for that it is too manifest, that from the neglect of this great Duty, Men naturally fall from one sin to another; for when once they are remiss or coldly affected to the Practice of Piety, and Conscientious keeping the Lord's Day, all Persons (according to their several predominant inclinations) become either Vassals to an inordinate pursuit of Riches and Honours, (the Mammon of this World;) or else fall into a loose conversation, enslaving their Reason to their Passions and Appetite, (which soon blast their Reputations among Good Men,) from whence gradually they soon slight good Counsel, till at length they can make a mock at Sin, and so become

become downright Debauchees, and practical Atheists as too many (when too late) with horror acknowledge in their distress, as well on a dying bed, as at a shamefull end: Whereas on the contrary, nothing more than the due and careful observation of the Lord's Day, begets and increases in the Minds of Men, a tender sense and awe of a Divine Power, and a true apprehension of a future State, which alone must prevail, to make Men live *Godly, Righteously, and Soberly* in the World, in order to be Happy with God for ever.

And as it happens thus with single Persons, so the events are no less fatal where the cause is Universal, as in a City, or a Kingdom, as deplorable experience verifies in all Ages; for 'tis generally observed, that the Splendour and Glory, as well as Peace, Prosperity and Plenty of publick Bodies and Societies of Men, have ever ebb'd and flow'd, according as they have publickly owned and acknowledged God in the way of Divine Worship (agreeable to his revealed Will) which must principally consist in providing and duly executing of good Laws, to restrain and discountenance Sin and Vice, and to promote and encourage Piety and true Morality, that Men may be so far from being ashamed or afraid to wear God's Livery, in a visible profession of Religion, that it may be their chief interest and advantage (as well as their duty) to be religious: And then it follows, (according to the Wise Man,) where *righteousness* is so well founded and established, *Sin* and *Vice* will be out of fashion, and render Men odious, and will become (as indeed it is) their greatest reproach: For although Hypocrites (as Tares) may be invisible, and yet undiscovered, and consequently must unavoidably be mingled with sincere professors of Religion, in all publick Congregations and Religious Assemblies; yet we find that a bare outward conformity to Divine Worship, and by a regular Life externally (in profession only) to own God in the World, hath been equally rewarded with the more inward and sincere, as to all the outward Blessings of this Life; though everlasting burnings may be the portion of the Hypocrite in the World to come: So that it is as manifest, that when a general decay of God's publick Worship, and the poison of Universal Debaucheries, and practical Atheism do abound in any place, (as the product of loose spending the Lord's Day) it soon turns a fruitful Land into barrenness, and the most flourishing Cities and Kingdoms into devastations and the most miserable Calamities: And in nothing more is it manifest, *That Godliness hath the promise both of this Life, and of that which is to come, than in such happy effects as generally follow the well spending of the Lord's Day.*

A Meditation at all times; but especially for the Morning on the Lord's Day, preparatory to the Holy Communion.

From thee, O Lord, we derive our Being, and from the same Goodness our Continuance to be; if thou withdrawest thy Hand but a moment, we instantly return to our first Nothing. From all our Enemies thy Providence defends us, thou coverest our Heads in the day of danger. As thou dost send in thy Grace to relieve our weakness; so dost thou disappoint the temptations that threaten to undo us. Here thy Almighty Power sustains our Life, and mercifully allows us space to repent, that by well employing our time here, we may wisely provide for our own Eternity. *Thou still repeatest thy Blessings to us, and shall we neglect our duty to thee? Thou freely bestowest on us all our Days, and shall we not spend an hour in thy Service? O my Soul! be not so slothful, but still adore thy God, that thus continually preserves thee.*

Be thou eternally adored, O God of our Salvation, and may thy praises be sung by thy Servants for ever. When our First Parents had disobeyed thy precepts to the ruine of themselves, and their whole Posterity; immediately thy Mercy provided a remedy, and graciously promised a powerful Redeemer; a Redeemer that should conquer Sin and Death, and crush in pieces the Serpent's Head; a Redeemer that should fully repair the breaches of Mankind, and render our condition better than before; enlightening our Eyes with a clearer view of those excellent Truths that belong to our Peace, and supporting our Nature with a stronger Grace, to bear us safely on through all encounters, till we arrive at the Land of Eternal Rest, and be received for ever into that Glorious Kingdom.

O Blessed Jesu, our Strength and our Guide, who knowest and pitiest our weak Capacities, who in thy tender care hast contrived such means, that nothing can undo us, but our own perverseness; How easie hast thou made the way to Heaven! How light is the

Burthen

Burthen that thou layest on thy Servants? 'Tis but to love thee our greatest Benefactor, and we perfectly fulfil every branch of thy Law; 'tis but sincerely desiring and faithfully endeavouring to see thee our Supreme Beatitude, and we are sure to possess an Eternity of Joy. *To see thee (O Lord) is to know thee as thou art in thine own blest Being, to know the immensity of thine own self-subsisting Essence, and the infinite excellence of all thy Glorious Attributes, to know the power of the Eternal Father, and the Wisdom of the uncreated Son, to know the Goodness of the Holy Ghost, and incomprehensible Glories of the undivided Trinity.*

Blessed, O my God, be the Wisdom of thy Providence, that alone knows the way to draw Good out of Evil; that not only restorest us to our first degree, but makest even our fall to rebound us to a greater height. Lord, as thy Goodness turns all things to our advantage, O may we praise this thy Goodness towards us in all things; admirable wert thou, O Lord, towards us, in thy merciful Promise, but infinitely more in thy wonderful Performances. Thou didst not depute an Angel to supply thy place; nor intrust so tender a work to the management of a Seraphim; but didst thy self bow the Heavens, and come down, &c. Thine own Blessed Hands wrought our Redemption.

Thou tookest upon thy self our frail Nature, and didst vouchsafe to be born of an humble Virgin, condescending to the weakness of a Child; a Child whose Parents were poor, and unesteemed in the World, not declining the mean entertainment of a Stable; Oh how unfit for the birth of the King of Heaven! but contenting thy self with the Cradle of a Manger, and the uneasy lodging on a bed of straw, refusing the soft accommodation of the rich, to undergo the inconveniences of a poor Stranger; only the Faithful Joseph stood waiting on thee, and provided as he was able, for his helpless Family; only thy pious Mother dearly embraced thee, and wrapt thy tender Limbs in a few swaddling Cloths.

Wonder, O Heavens, and be astonished O Earth! and every Creature humbly bow your Heads, and adore this incomprehensible Mystery. *The Word was made Flesh, and dwelt among us:* But most of all we who are most concerned, the banished Children of unfortunate Adam, let us bow down our faces to the dust, and (prostrate) adore so unspeakable a Mercy: *Behold, thus low, my Saviour stooped for me, to check the Pride of my corrupted Nature.* Behold, how low he stooped to take me from the ground, and to raise me to the Felicities of his own Kingdom.

Lift up thy Voice with joy, O my Soul, and sing, *Hosannah to the new born Jesus;* call all his Blest Angels to celebrate his Birth, and repeat a-fresh that Heavenly Anthem, *Glory be to God on high, on earth peace, good will towards men:* Rejoice all you Faithful Nations of the Earth, when you hear the sweet Name of our Redeemer. Rejoice, and again I say rejoice, and with your bended Knees, and Hearts, adore the Name of the Holy one of God, the Everlasting Son, equally participating the Glories of the Father; he is that great *Messiah*, whom the Prophets foretold, and all the ancient Saints so long expected.

At length in the fulness of time he came in Person to visit our miserable World; he came with Hands full of Miracles, and every Miracle full of Mercy; he made the crooked to become straight, and the lame to walk and leap for joy; he opened the Ears of the Deaf, to hear, and gave sight to them that were born Blind; he loosened the Tongues of the Dumb, to speak; O may he govern ours, to sing his praise; he cleansed the Leprous by the Word of his Mouth, and healed their Diseases who but touched his Garment.

To the Poor he revealed the Treasures of his Gospel, and taught the simple the Mysteries of his Kingdom; he cast out Devils by the Command of his Will, and forced them to confess and adore his Person, he raised the Dead from the Grave to Life, the Dead that was four days buried and corrupted; nay, even himself being slain for us on the Cross, and his Tomb made fast and secured with Guards, he raised again by his own Victorious Power, and carried up our Nature into the highest Heavens.

All these stupendous Signs, O Glorious Jesu, were done by the Hand of thy Almighty Mercy, to witness thy Truth with the Seals of Heaven, and to endear thy Precepts with obliging Miracles, that thus engaged, we might believe in thee, and obeying thy Laws be eternally saved.

O let not all this love (dear Lord) be lost, by so many tokens so kindly expressed. One Miracle more we humbly beg, but one as strangely hard as any of the rest: Soften our stony Hearts into a tender sense; as of thy Greatness and thy Goodness, so also of our own duty: Raise our dead Spirits from this heavy Earth, to dwell with thee in the Land of the living. That as we here admire thy bounteous Power, and daily sing the Wonders of thy Grace, so we may hereafter adore thy Blessed Self, and sing eternally the Wonders of thy Glory.

And now (O Lord) in order to that Great and Glorious End of my Being, help me, I pray thee, to place my whole Trust and Hope in thee. I now expect from thine infinite Bounty and incomprehensible Goodness thy Holy Spirit, that Comforter which thou didst promise in thy Mercy, as thy last Legacy, when thy personal presence left the World. O send out thy Light and thy Truth unto me; thy Word is Truth; inspire

me with thy Truth, and make me to know, love, and live in the Truth, believe and speak it, serve and praise thee in the Truth.

O blessed *Jesus*, all the Joys thou gavest us in thy Birth, all the Mercies and Mysteries of thy Life, all the benefits of thy Death and Passion, all the Victories and Joys of thy Resurrection, and pledges thou gavest us in thy Ascension, all the advantages of thy Intercession, are locked up and sealed in this Promise, of sending thy Holy Spirit, till he unlocks and opens these Treasures to us, and illuminates and fits us for them; till he reveal and apply them to us, we can neither have a right apprehension of them, or enjoy them. O send this thy Spirit into us, and seal all thy Mercies by him upon us, that we may be here taught, led, and guided by him to our Port of rest there, to be Happy with thee to all Eternity, in and through thy beloved Son, whom thou hearest always, in whom thou art well pleased, who best knew thy Will, and in Compassion to our Infirmities, hath taught us when we pray, to call upon thee, saying, *Our Father*, &c.

Of the Sacrament of the Lord's Supper.

An Account of the Passover, whereby this Ordinance was principally shadowed out, as to its Occasion, Institution, and Commemoration. The Cup of Charity (Luk. 22. 17.) distinguished from this Cup of Blessing in the Sacrament. Of Scandal and Offence; and of Examining and Preparation; and of a Worthy Communicant, according to St. Paul's Rule and Discipline. How the Offence may be rather causlessly taken than justly given; our Redeemer prescribed no Pattern for outward gesture of Body at the Sacrament, more than he did when he prescribed his Disciples a form of Words for Prayer, but left that to be done as best becomes the Creature in such Holy Duties towards the Creator. The Papists justly charged with Idolatry, not for kneeling, but for paying veneration to the Creature, as to the Deity; which our Church and Doctrine abhor, and assert and teach the contrary. They who keep to the strictness of the Letter for outward gesture, lay more stress on Rites and Ceremonies than the Church of England, who uses them no other wise than Decency and Order require.

FOrasmuch as the Doctrine and Discipline of our National Church hath been falsely and maliciously represented, in many things relating to the Sacrament of the Lord's Supper; whereby many well-meaning Persons are hindered and discouraged from our Communion; I judged it my duty (having joyned my self therein) to give some account (to the best of my capacity) of my own Knowledge and Belief touching the same, that I may (as much as in me lies) remove prejudice towards it in others; and in order thereunto, I shall make some brief Reflection on the Jewish Passover, wherein this Ordinance was principally shadow'd out, both as to the Occasion, the Institution, and Commemoration of it.

Exod. 12.

We read in the History of *Moses*, That when the Children of *Israel* had long groaned under the Tyranny of *Pharaoh's* Yoke, and the time of their deliverance drew nigh, that Evening before their departure they were commanded to kill a Lamb, and to sprinkle the Blood on the Posts of their Doors, as a mark to distinguish their dwellings from those of the *Egyptians*, that the destroying Angel, commission'd to slay the First-born, might pass over the Houses of the *Israelites*.

They were to dress the Flesh of this Lamb for their Supper, and to associate their nearest Neighbours to sup with them; and to eat it with bitter Herbs, having their Loins girt, their Sandals on their Feet, and their Staff in their Hand, as ready for their Journey; And this they were for ever after to observe, a Feast of the Passover, an Ordinance to be kept on the same Day, as a Memorial of their Deliverance to all Generations.

Now our Blessed Redeemer was herein typified, who was himself that meek Lamb of God, in the fulness of time slain, according to God's eternal Design; and as the promised Seed of the Woman, he was shadowed out by this Paschal Lamb, and other Types and Sacrifices under

under the Law, till in the Fulness of time he came into the World, humbling himself in the veil of our Nature, by taking Flesh (in the Virgins Womb) to be made Man in all things like us, (except Sin,) that he might be capable of Suffering, as Man; and of Conquering Sin, Death, and Satan, as God; and so become a Mediator, fitly qualified, between God and Man, to reconcile the two Extremes in the Exercise of his threefold Office:

1. As a King, to govern his People, and to give them Laws, and to defend them from their Enemies; and as a Captain of their Salvation, to lead them in the way of Life, encouraging them in their holy War (both inward and outward) by his own Practice and Example.

2. As their Prophet, to teach and instruct them, by his Spirit revealing the Mysteries hid from Ages and Generations, and making known the whole Counsel of God, as he came down from the Bosome of the Father.

3. And as their eternal High Priest, in his divine Nature, to offer up himself in his humane (wherein only he was capable of Mortality and Suffering) on the Cross, so to become an All-sufficient Sacrifice for the Sins of the whole World, whereby he made a full Atonement and Satisfaction to Divine Justice, reconciling Mankind to God, and afterwards raised himself by his Almighty Power, and ascended in our Nature into the highest Heavens, where he now appears as our Mediator in the presence of God, and ever lives to make Intercession for us, able to save to the uttermost all that come to God by him; and having been tempted and tryed himself in the Body, he is sensible of our Infirmities, knows our Wants, pities our Weakness, and hath compassion on the Ignorant: All which are our great Encouragements to come boldly through him to the Throne of Grace, for the Pardon of our daily Sins and Infirmities, upon our sincere sorrow and forsaking them, and for every good and perfect gift with Increase of Grace, to serve him acceptably, and for our Guidance and Conduct, through our whole Christian Course, in Conformity to his own most holy Precepts and Example; whereby he hath rendered himself precious, and most dear unto all that believe in him, as made unto them *Wisdom, Righteousness, Sanctification, and Redemption*; nay, all in all, most lovely, the fairest of ten thousand, more desirable than all the World, which is but a faint Shadow, and pale Reflection of him who is the original of all Beauty, Harmony, and Perfection.

Now our Blessed Redeemer, farther to endear himself, and to preserve the Memory of all that he hath thus done and suffered for us, appointed this Ordinance, (which we call the Sacrament of the Lord's Supper) to begin after his Death, and continue in his Church, after the manner of the Jewish Passover, but more inward and spiritual, as a Memorial of his Death and Passion. Which Ordinance he instituted at his last Supper (the Feast of the Passover) the same night wherein he was betrayed, as we may read at large in the 22d of St. Luke's Gospel, where 'tis very necessary we should take notice, *verse 17.* that at Supper, before he had instituted this Ordinance, he first took the Cup, (which was a Cup of Charity, or Benevolence, such as we now call a Wellcome Cup,) and gave Thanks, and said, *Take this, and divide it among your selves.*

Now this Cup was not the Cup of Blessing which we now celebrate in the Sacrament, but as was customary among the Jews, after the eating of the Passover, which was for the Master or Chief of the Family to deliver a Cup, and also a piece of Bread, to be divided among all present, as Symbols and Pledges of Love and Unity among themselves, and was also used for some time among the Primitive Christians at their Love-Fests.

But it is very plain, by what follows, that when the Feast of the Passover was ended, without moving to any other place, or using any other Ceremony, he instituted this holy Ordinance (which we now celebrate) in these words: *And he took Bread, and gave thanks, and brake it, and gave it unto them, saying, This is my Body which is given for you; this do in remembrance of me.* *Verf. 19, 20.*

Likewise also the Cup (* after Supper,) saying, *This Cup is the New Testament in my Blood which is shed for you.*

Agreeable to this we find in St. Matthew's Gospel, chap. 26. v. 17. our Saviour (when his Disciples asked him, where they should prepare this Passover for him, v. 18.) he directed them to the place in the City where he intended to eat it, after which it there follows thus, *And when the Even was come, he sat down with the Twelve; v. 20.* All which words relate to the Keeping of the Passover; and the Institution of the Sacrament we find to follow in these words: *And as they were eating, Jesus took Bread, and blessed it, and brake it, and gave it to his Disciples, and said, Take, eat, this is my Body.* *Ver. 26. &c.*

And he took the Cup, and gave Thanks, and gave it to them, saying, *Drink ye all of it; For this is my Blood of the New Testament, which is shed for many, for the Remission of Sins.*

I refer for a more clear manifestation of what is here exprest, to all that have writ on the Jewish Customs and Festivals, particularly to Buxtorf. de Synagoga Judaica.

* i. e. After the Passover.

* Or, according to S. Luke. After supper.

Wherein

Wherewith St. *Mark's* Gospel (Chap. 14. ver. 22.) also agrees, so far as any exprefs Mention is made touching this Ordinance: All which is recorded to shew the Institution of this holy Ordinance by our Redeemer in his Life time, as that which after his Death should succeed in the room of the Passover.

And accordingly after his Death we find St. *Paul* opening his Commission with Evangelical Authority, and confirms the Observation of it:

For I have received of the Lord (saith he, 1 Cor. 11. 23, &c.) *that which also I delivered unto you, That the Lord Jesus, the same night in which he was betrayed, took Bread; And when he had given Thanks he brake it, and said, This is my Body which is broken for you, this do in remembrance of me.*

* This agrees with after supper.

After the same manner also he took the Cup, (when he had supped,) saying, This Cup is the New Testament in my Blood; this do, as often as ye drink it, in remembrance of me.*

For as often as ye eat this Bread, and drink this Cup, ye do shew the Lords Death till he come.

In which Chapter (both before and after) he gives some Rules of Practice, touching our Examination, and preparing of our selves for the worthy Receiving it.

From all which, and other places of Scripture, relating to this holy Ordinance, it appears plainly (to me,) that all the outward bodily gesture, and words, used by our Saviour in delivering the first Cup, (used in St. *Luke's* Gospel,) do wholly relate to the keeping of the Passover. And we find no more Mention, Direction, or Command from our Saviour, in his holy Institution, for our outward Gesture of Body at the Celebration of this Ordinance, than he gave his Disciples when he taught them to pray, saying, *When ye pray, pray after this manner:* So that it is manifest he left the external part of Worship (which is the Shell of Religion) to be done in such a manner, and with such a Gesture of Body as best becomes the Creature, in such holy Duties, towards the Creator, who is God blessed for ever.

And accordingly I find the scope and tendency of the Doctrine and Discipline of our National Church, is drawn from our Saviour's own Pattern, as its divine Standard, laying no more stress on any external Rite or Ceremony, than Decency and Order require in such holy Duties; ordaining that we solemnly meet at certain Seasons, after due preparation had, in decent manner to receive these outward Elements of Bread and Wine, as only Pledges and Signs of that inward and Spiritual Substance, which we thereby commemorate, which we are taught to be done worthily, when we seriously examine our selves, and come to this holy Ordinance with a charitable and well disposed Mind; with a lively Faith, or firm Belief and Assent to the Truth of the History of our Saviour's Death, and suffering on the Cross, (which we call his Passion,) as it was darkly foretold by the holy Prophets of old; but afterwards more clearly revealed to us by the Evangelists and Apostles in the holy Scriptures. And also when by the breaking of the Bread, and pouring out of the Wine, we endeavour to apprehend the Body of Christ crucified, and his Blood poured out on the Cross for the Sins of the whole World; so as with a true and hearty sorrow for our Sins, to bewail them, and with a firm purpose of Mind resolving to forsake them, and to lead a new life; and in so doing we may be said to eat and drink worthily, as discerning the Lords Body. And thus (in the Apostle's Language) our Redeemer is evidently set forth in this Ordinance, to be crucified before our Eyes: And in thus duly receiving and inwardly apprehending this holy Mystery, we may be properly said to feed on him by Faith with Thanksgiving, having an inward sense of his Love, hereby continually renewed to us, as his Sufferings are in like manner thereby continued in everlasting remembrance.

And when we have done all, what ever others may judge of us, or we think of our selves, the best evidence of our sincerity in this or any other Christian Duty, must be exemplified in a pure mind, and a regular Life, as the one is visible to God, and the other conspicuous to Men. Which Ordinance (of the Lords Supper) we are to celebrate after the same (but in a more spiritual) manner, as the Children of *Israel* kept their Passover of old: For as they eat that with bitter Herbs, so must we receive this in bitterness of Soul, with inward Sorrow and Remorse bewailing our sins: As they eat the Passover with their Loins girt, and their Sandals on their Feet, their Staves in their hands, ready for their departure, so must we gird up the Loins of our Minds, by withdrawing our loose Affections from all outward fading Enjoyments of the World, and have our desires (which are the Feet and Motions of our Souls) shod with the preparation of the Gospel of Peace, in holy breathing after God, and labouring after a calm serenity of Mind, and meek temper of Spirit, ever waiting (in Watchfulness and Prayer) for our Lord's coming, because we know not in what hour.

As to the outward Gesture of Body, (which our Church makes to be no Essential Part of this Ordinance,) I shall only say with the Apostle, *Let every Man be fully persuaded in his own Mind:* But let all things be done decently and in Order, (for they are all the same Apostle's Words,) and then I am sure it behoves every man to endeavour

your after sound knowledge, without which he can never have a right apprehension of the holy Objects on which his Mind is to be exercised in this Duty, which are only shadowed out by the outward visible Elements before us: And so I leave every man to be himself Judge.

Whether an *humble Frame of Mind* doth not best become a worthy Communicant; and whether *the most humble gesture of Body* doth not best suit such a Mind, when in so solemn a manner we prostrate our selves (according to the Doctrine and Discipline of our Church) not before an Altar on Earth, (as some ignorantly suppose,) but before the Throne of Grace, where our Blessed Redeemer (what-ever his outward gesture was, when he instituted this Ordinance in his State of Humiliation) is now exalted in his Glorified State far above all *Principalities and Powers*, requiring us thus to commemorate the *Glorious Deliverance*, he so wrought for us, wherein we ought to exert all the Powers of our Souls to beg a living Sense of God's transcending Love, in so unspeakable a Gift, and a right discerning in our Minds of that dismal Tragedy, which made the *Sun to blush* and hide his Face, and the *whole frame of Nature to tremble*, rending the veil of the Temple, and *astonishing all Beholders*. That we may be so affected (when we receive) as (with broken and bleeding Hearts) by the inward Eye of our Mind, to look on him whom we have so often crucified a-fresh by our Sins, and put to open shame by dishonouring his Holy Religion in a scandalous Life, and irregular walking, and to reflect on our mispent time and our evil ways with loathing and abhorring our selves, resigning up our selves with full purpose of heart (begging his Grace to enable us therein) to walk in newness of Life for the time to come, worthy of so Holy a Calling, and to the credit of him who hath so dearly bought us, for no other end, but to glorify him here, that we may enjoy him for ever hereafter. Our Redeemer injoin'd us to *Pray always*; and certainly if ever we sincerely obey that Precept, it ought to be done in a *pious Ejaculation, and Spiritual Silence*, during this whole act of receiving.

Now let us appeal to our most censorious Adversaries, whether any thing but Ignorance or Malice can impute Idolatry to our Kneeling (with such an inward frame of Mind so duly exercised on such Objects) at this Holy Ordinance.

Moreover (as was said before) our Saviour when he taught his Disciples to pray, though he gave them a form in Words, saying, *Pray after this manner*, yet he prescribed them no direction for their outward gesture; and it would sound very harsh to charge us with Idolatry, when from a principle of Obedience to what we believe (as best becoming us in so Holy a Duty) we bow our Knees with our Hearts, when we make our Addresses to the Majesty of Heaven.

The Papists indeed may be justly charged (not for kneeling, but) for paying veneration, and adoring the outward Elements, (the Host, as they call it,) and the Chalice (or Cup) wherein the Wine is consecrated,) as they are imposed upon by their Church and Priests to believe, That (immediately after Consecration) the Elements are Transubstantiated, (that is, changed into another substance,) and from the finite perishing Nature of Bread and Wine, are become an Immortal God, even the real Body and Blood of Christ, who is there personally and really present; and as effectually offered a Sacrifice by the Priest in the Mass, (to take away the Sins of such to whom the Priest designs the Blessing,) as he offered up himself a Sacrifice upon the Cross.

But our Church doth teach and assert the clean contrary, and abhors all such Tenets as impious and heretical, and holds it horrid Blasphemy to propose it as an Article of Faith.

And as it were an Antidote against such Poison and Malice of our Adversaries, who secretly whisper untruths into the Ears of the honest and well-meaning, to raise Doubts and Scruples in their Minds, by mis-representing our Kneeling at the Sacrament; our Church hath caused to be publicly Printed in the close of the Communion Service, (being part of our Liturgy, or Common-Prayer,) this following Clause; which I judged meet to be here inserted, as an undeniable Testimony of the Truth of what I have said.

W Hereas it is ordained in this Office for the Administration of the Lord's Supper, that the Communicants should receive the same Kneeling; (which Order is well meant, for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy Receivers, and for the avoiding of such profanation and disorder in the Holy Communion, as might otherwise ensue:) Yet, lest the same Kneeling should by any Persons, either out of Ignorance and Infirmity, or out of Malice and Obstinacy, be Misconstrued and Depraved; it is here declared, That thereby no Adoration is intended, or ought to be done, either unto the Sacramental Bread and Wine, there bodily received, or unto any Corporeal Presence of Christ's Natural Flesh and

and Blood. For the Sacramental Bread and Wine remain still in their very Natural Substances, and therefore may not be adored, (for that were Idolatry to be abhorred of all Faithful Christians.) And the Natural Body and Blood of our Saviour Christ are in Heaven, and not here; it being against the Truth of Christ's Natural Body, to be at one time in more places than one.

Those who pretend so strictly to frame their outward gesture (at this Ordinance) to the Letter, (for which our Saviour (as I said before) hath given no express direction,) are as much obliged to observe time and place, as gesture of Body; and that, I am sure, would puzzle the wisest Philosopher among them to do. For that the time of the Day in the Eastern parts (where our Saviour founded this institution) is the time of our Night, and that is as uncertain to fix, because of the gradual motion of the Sun.

And those that would have this gesture to be sitting, (for which they have no certain Rule,) if they conform to the Pattern, must be presumed to sit either cross legg'd, or lean one upon another, as their manner was to do in the East, where the first who sat down had some support to lean upon, and the next on him, and so all the rest one upon another.

From all which it is manifest, that they who falsely censure and charge our Church (as they contemptuously term them) for imposing carnal Ordinances, and setting up Will-worship, and teaching for Doctrines the Precepts and Traditions of Men, (to the hindring of well-meaning Persons from our Communion,) are more guilty themselves of laying greater stress on the outward Mode and Circumstance, than we do, who lay no stress at all therein, farther, or more, than Decency and Order require.

Thus much I hold my self in duty bound to declare, as an account of my Hope, and as the Arguments and Reasons inducing me to join in the Communion of this our National Church. After I had examined and diligently enquired into, and well weighed all other Ways and Persuasions amongst us different from it, for I did not take up with things upon bare Report and Hearsay; but labour'd to try and understand them all, that I might hold to that which is best.

An Hymn, or breathing contemplation, to Jesus the Redeemer, either before, at, or after the Sacrament; or at any other time when we abstract our Thoughts from the World, which we cannot do too often.

JESUS, the only thought of Thee
 Fills with delight my Memory;
 But when thou dost thy presence show,
 Heaven into my breast doth flow.
 No Theme, for voice, so sweet can be,
 Nor to the Ear such Melody;
 No Heart can Thought so charming frame,
 As Jesus his most precious Name:
 Our Hope, when we for sins do grieve;
 His Mercy all our wants relieve:
 If good to those that seek thy Grace,
 What art thou when they see thy Face?
 Jesus, in whom we comfort find,
 Life of our Souls, Light of our Mind;
 Thou dost our Hearts with true Joys feed,
 Thy Gifts our utmost wish exceed.
 No Eloquence of Tongue can teach,
 No art of Pen this secret reach;
 Only th' experienc'd Soul doth prove,
 What sweets they taste who Jesus love.
 Him then I'll seek, retir'd apart,
 Shutting the World out of my Heart;

Amidst my bus'ness him I'll strive
 With fresh pursuits still to retrieve;
 Early with Magdalen I'll come
 A Pilgrim to my Saviour's Tomb,
 Wailing my Sins with mournful cries,
 I'll seek him with my Mind, not Eyes:
 My tears shall on his Grave distil,
 My faithful sighs the Garden fill,
 Prostrate before him on my Face,
 His Sacred Feet I'll fast embrace,
 Striving to follow where they lead,
 Jesus, in thy Bless'd Steps I'll tread;
 Nor shall my Soul give o'er to mourn,
 Till to thy favour it return.
 Oh Jesus! Most admired King,
 Who didst triumph o'er Death's sharp sting,
 Thy Mystick sweetest first invites,
 Then satisfies all Appetites;
 Thy quick'ning Gifts Life bestow,
 Thy Light true Good doth clearly show,
 That they who once have relish'd thee,
 Know all the World's meer Vanity.
 Come then, dear Lord, possess our Hearts,
 Enflame our Love with thy chaste Darts;
 All Clouds of Error drive away,
 And change our Clouds into bright day:
 To thee our Hearts and Voices Sing,
 To thee our Kows and Prayers we'll bring,
 That when we end this Life's short Race,
 In Heav'n with thee we may have place.

We cannot have better Company than our selves, when we abstract our Thoughts from the World; and (retired alone) do repeat such Meditations and Hymns to our selves, which cannot be done too often, for that we may thereby increase our inward acquaintance with these Holy Mysteries, as the only means to obtain a calm rest to our Mind, and that inward Peace and Joy in the Holy Ghost, wherein the Kingdom of Heaven consists, which alone entitles to all things needful in this Life, and to Eternal Happiness hereafter.
Vanity of Vanities, all is Vanity, but the Love of God, and hope to enjoy him.

Farewel vain Shadow of Enjoyment, in fading sublunary Comforts;
 And welcome thou Real Substance and Centre of Rest to Mans
 boundless Appetite and immortal Thirst. Even so come, Lord Jesus.

THIS true, frail Beauty, I did once resign
 To thy imperious Charms this Heart of mine;
 There thou didst undisturb'd thy Sceptre sway,
 And I methought was pleas'd to obey:
 Thou seem'dst so lovely and Divine,
 With such sweet Graces thou didst shine;
 Thou entertain'dst my amorous Sense
 With such Harmonious Excellence,
 That credulous and silly I,
 With vain and impious Idolatry,
 Ador'd that Star, which was to lead me to the Deity.

Mr. Norris.

Thou

Nosce Teipsum :

*But now thou soft Enchantress of the Mind,
Farewel ; a Change, a mighty Change I find :
The Empire of my Heart thou must resign,*

For I can be no longer thine ;

A Nobler, a Diviner Guest

Is in possession of my Breast ;

He has and must engross it all,

And yet the room is still too small.

In vain you tempt my Heart to rove,

A fairer Object now my Soul does move,

It must be all Devotion, what before was Love.

Through Contemplation's Opticks I have seen

Him who is fairer than the Sons of Men,

Source of Life's Good, Archetypal,

Beauty in the Original.

The fairest of ten thousand he,

Proportion all, and Harmony ;

All Mortal Beauty's but a Ray

Of his bright ever-shining Day :

A little feeble twinkling Star,

Which, now the Sun's in place, must disappear :

There is but one that's Good, but one that's fair.

To thee, thou only fair, my Soul aspires

With Holy Breathings, languishing desires ;

To thee m' enamour'd panting Heart does move,

By Efforts of Ecstatick Love :

How do thy Glorious streams of Light

Refresh my intellectual Sight,

Though broken and strain'd through a skreen,

Of envious Flesh that stands between.

When shall m' imprison'd Soul be free,

That she thy native uncorrected Light may see,

And-gaze-upon-

Thy-Be-a-ti-fick-Face-

To-all-E-ter-ni-ty.

IN TWO SEAYTON.
NOSCE TEIPSUM:
OR THE
Delphick Oracle Expounded,
AS A
LOOKING-GLASS
FOR THE
SOUL.

Teaching the Knowledge of our selves, as the first
step to true Wisdom, and the only means to at-
tain a right Apprehension of the *Soul* of Man,
and the Immortality thereof, and its Operation
in the Body, in order to an Eternal State.

Herbert's Sacred Poem.

*Thou whose sweet Youth, and early Hopes enhance
Thy Rate and Price, and mark thee for a Treasure,
Hearken unto a Verser, who may chance
Rhyme thee to Good, and make a Bait of Pleasure.
A Verse may find him, who a Sermon flies,
And turn Delight into a Sacrifice.*

Licensed, April 10th.
1688.

ROB. MIDGLEY.

LONDON: Printed in the Year 1688.

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1911-12-13

FOOLING-GLASS

1102

TO MY
MOST GRACIOUS
DREAD
SOVERAIGN.

TO that clear Majesty, which in the North,
Doth like another Sun in Glory rise,
Which standeth fix'd, yet spreads her Heavenly Worth;
Load-stone to Hearts, and Load-star to all Eyes.

Like Heaven in all, like th' Earth in this alone,
That though great States by her support do stand;
Yet she her self supported is of none,
But by the Finger of the Almighty's Hand.

To the divinest and the richest Mind,
Both by Art's Purchase, and by Nature's Dowre,
That ever was from Heaven to Earth confin'd,
To shew the utmost of a Creature's Power:

To that great Spirit, which doth great Kingdom's move;
The sacred Spring, whence Right and Honour streams,
Distilling Vertue, shedding Peace and Love,
In every Place, as Cynthia sheds her Beams:

I offer up some Sparkles of that Fire,
Whereby we reason, live, and move, and be,
These Sparks by Nature evermore aspire,
Which makes them to so high an Highness flee.

Fair

The Epistle.

*Fair Soul, since to the fairest Body knit,
You give such lively Life, such quickning Power,
Such sweet Celestial Influence to it,
As keeps it still in Youth's immortal Flower:*

*(As Where the Sun is present all the Year,
And never doth retire his golden Ray,
Needs must the Spring be everlasting there,
And every Season like the Month of May)*

*O many, many Years may you remain
A happy Angel to this happy Land:
Long, long may you on Earth our Empress reign,
Ere you in Heaven a glorious Angel stand.*

*Stay long (sweet spirit) ere thou to Heaven depart,
Which mak'st each Place a Heaven wherein thou art.*

July 11.
1592.

Her Majesty's least,

and unworthiest Subject,

JOHN DAVIES.

I

O F
Humane Knowledge:
O R, A N
A C C O U N T
O F
M A N.

W*Hy did my Parents send me to the Schools,
That I with Knowledge might enrich my Mind?
Since the Desire to know first made Men Fools,
And did corrupt the Root of all Mankind:*

*For when God's Hand had written in the Hearts
Of the first Parents all the Rules of Good;
So that their Skill insus'd did pass all Arts
That ever were before, or since the Flood.*

*And when their Reason's Eye was sharp and clear,
And (as an Eagle, can behold the Sun)
Could have approach'd th' Eternal Light as near
As th' intellectual Angels could have done.*

*Ev'n then to them the Spirit of Lyes suggests,
That they were blind, because they saw not Ill;
And breath'd into their incorrupted Breasts
A curious Wish, which did corrupt their Will.*

*For that same Ill they streight desir'd to know;
Which Ill being nought but a Defect of Good,
In all God's Works the Devil could not show,
While Man, their Lord, in his Perfection stood.*

Nofce Teipsum : Know thy Self.

So that themselves were first to do the Ill,
 E'er they thereof the Knowledge could attain ;
 Like him that knew not Poison's power to kill,
 Until (by tasting it) himself was slain.

Ev'n so by tasting of that Fruit forbid,
 Where they sought Knowledge, they did Error find :
 Ill they desir'd to know, and Ill they did ;
 And to give Passion Eyes, made Reason blind.

For then their Minds did first in Passion see
 Those wretched Shapes of Misery and Woe,
 Of Nakedness, of Shame, of Poverty ;
 Which then their own Experience made them know.

But then grew Reason dark, that she no more
 Could the fair Forms of Good and Truth discern :
 Butts they became, who Eagles were before ;
 And this they got by their Desire to learn.

But we, their wretched Off-spring ! What do we ?
 Do not we still taste of the Fruit forbid,
 Whiles with fond, fruitless Curiositie,
 In Books prophane we seek for Knowledge hid ?

What is this Knowledge, but the Sky-stoll'n Fire,
 For which the Thief still chain'd in Ice doth sit ;
 And which the poor rude Satyr did admire,
 And needs would kiss, but burnt his Lips with it ?

What is it, but the Cloud of empty Rain,
 Which when Jove's Guest embrac'd, he Monsters got ?
 Or the false Pails, which oft being fill'd with pain,
 Receiv'd the Water, but retain'd it not ?

In fine ; What is it, but the fiery Coach
 Which the Youth sought, and sought his Death withal ?
 Or the Boy's Wings, which, when he did approach
 The Sun's hot Beams, did melt, and let him fall ?

And yet, alas ! when all our Lamps are burn'd,
 Our Bodies wasted, and our Spirits spent ;
 When we have all the learned Volumes turn'd,
 Which yield Men's Wits both Help and Ornament.

What

What can we know, or what can we discern,
When Error clouds the Windows of the Mind?
The divers Forms of things how can we learn,
That have been ever from our Birth-day blind?

When Reason's Lamp, which (like the Sun in Sky)
Throughout Man's little World her Beams did spread,
Is now become a Sparkle, which doth lie
Under the Ashes, half extinct, and dead;

How can we hope that through the Eye and Ear,
This dying Sparkle, in this cloudy place,
Can recollect those Beams of Knowledge clear,
Which were infus'd in the first Minds by Grace?

So might the Heir, whose Father hath, in Play,
Wasted a Thousand Pounds of ancient Rent,
By painful earning of one Great a Day,
Hope to restore the Patrimony spent.

The VVits that div'd most deep, and soar'd most high,
Seeking Man's Powers, have found his VWeakness such:
"Skill comes so slow, and Life so fast doth fly;
"We learn so little, and forget so much.

For this the wisest of all Moral Men
Said, he knew nought, but that he nought did know.
And the great mocking Master mock'd not then,
When he said, Truth was buried here below.

For how may we to others Things attain,
When none of us his own Soul understands?
For which the Devil mocks our curious Brain,
When Know thy Self, his Oracle commands.

For why should we the busie Soul believe,
When boldly she concludes of that and this;
When of her self she can no Judgment give,
Nor how, nor whence, nor where, nor what she is?

All things without, which round about we see;
We seek to know, and have therewith to do:
But that whereby we reason, live and be,
Within our selves, we Strangers are thereto.

W^e

Nosce Teipsum : Know thy Self.

We seek to know the moving of each Sphere,
And the strange Cause of th' Ebbs and Floods of Nile;
But of that Clock which in our Breasts we bear,
The subtile Motions we forget the while.

We that acquaint our selves with ev'ry Zone,
And pass the Tropicks, and behold each Pole;
When we come home, are to our selves unknown,
And unacquainted still with our own Soul.

We study Speech, but others we perswade;
We Leech-craft learn, but others cure with it:
We interpret Laws which other Men have made,
But read not those which in our Hearts are writ.

Is it because the Mind is like the Eye,
Through which it gathers Knowledge by degrees;
Whose Rays reflect not, but spread outwardly;
Not seeing it self, when other things it sees?

No, doubtless; for the Mind can backward cast
Upon her self, her understanding Light;
But she is so corrupt, and so defac'd,
As her own Image doth her self affright.

As is the Fable of the Lady fair,
Which for her Lust was turn'd into a Cow;
When thirsty, to a Stream she did repair,
And saw her self transform'd she wist not how;

At first she startles, then she stands amaz'd;
At last with Terrour she from thence doth fly,
And loaths the wat'ry Glass wherein she gaz'd,
And shuns it still, though she for Thirst do die.

Ev'n so Man's Soul, which did God's Image bear;
And was at first fair, good, and spotless pure;
Since with her Sins, her Beauties blotted were,
Doth, of all Sights, her own Sight least endure:

For ev'n at first Reflection she espies
Such strange Chimera's, and such Monsters there;
Such Toys, such Anticks, and such Vanities,
As she retires and shrinks for shame and fear.

And

Nofce Tripsuna Look Homie

3

And as the Man loves least at home to be,
That bath a fluttish House, ill hum'd with Spices and T
So she, impatient her own Fairies to see
Turns from her self, and in strange things delight.

For this, few know themselves, For Merchants shaked
View their Estate with Distemper and Pain
And Seas are troubled when they dare the Element
Their flowing Waves, though they doth run.

And while the Face of outward things are
Pleasing and fair, agreeable and sweet
These things transport, and carry out the Mind
That with her self, the Mind is never met.

Yet if Affliction once let Wars begin
And threat the feeble Sense with Sword and Fire
The Mind contracts herself, and shrinketh in
And to herself she gladly doth retire;

As Spiders touch'd, seek their Web's inmost part;
As Bees in Storms, unto their Hives return;
As Blood in danger, gathers to the Heart;
As Men seek Towns, when Foes the Country burn.

If ought can teach us ought, Affliction's Looks
(Making us look unto our selves so near)
Teach us to know our selves, beyond all Books,
Or all the learned Schools that ever were.

This Mistress lately pluck'd me by the Ear,
And many a Golden Lesson hath me taught;
Hath made my Senses quick, and Reason clear;
Reform'd my Will, and rectify'd my Thought.

So do the Winds and Thunders cleanse the Air:
So working Seas settle and purge the Wine:
So lopp'd and pruned Trees do flourish fair:
So doth the Fire the drossy Gold refine.

Neither Minerva, nor the learned Muse,
Nor Rules of Art, nor Precepts of the Wise
Could in my Brain those Beams of Skill infuse,
As but the glance of this Dame's angry Eyes.

C c

She

Nosce Teipsum: Know thy Self.

She within Lifts my ranging Mind hath brought,
That now beyond my self I list not go;
My self am Centre of my circling Thought;
Only my self I study, learn and know.

I know my Body's of so frail a kind,
As Force without, Fevers within can kill:
I know the heavenly Nature of my Mind,
But 'tis corrupted both in Wit and Will:

I know my Soul hath power to know all things,
Yet is she blind and ignorant in all:
I know I'm one of Nature's little Kings,
Yet to the least and vilest things am thrall:

I know my Life's a Pain, and but a Span:
I know my Sense is mock'd with every thing:
And to conclude, I know my self a Man,
Which is a proud, and yet a wretched thing.

Of the Soul of Man, and the Original, Nature and Immortality thereof.

THe Lights of Heav'n (which are the World's fair Eyes)
 Look down into the World, the World to see;
 And as they turn, or wander in the Skies,
 Survey all things that on this Centre be.

And yet the Lights which in my Tower do shine,
 Mine Eyes, which view all Objects nigh and far,
 Look not into this little World of mine,
 Nor see my Face, wherein they fixed are.

Since Nature fails us in no needful thing,
 Why want I Means my inward Self to see?
 Which Sight the Knowledge of my self might bring,
 Which to true Wisdom is the first Degree.

That Pow'r which gave me Eyes, the World to view,
 To view my self, insus'd an inward Light,
 Whereby my Soul, as by a Mirror true,
 Of her own Form may take a perfect Sight.

But as the sharpest Eye discerneth nought,
 Except the Sun-beams in the Air do shine;
 So the best Soul, with her reflecting Thought,
 Sees not her self, without some Light Divine.

O Light, which mak'st the Light, which makes the Day;
 Which sett'st the Eye without, and Mind within;
 Lighten my Spirit with one clear heavenly Ray,
 Which now to view it self doth first begin.

For her true Form, how can my Spark discern;
 Which, dim by Nature, Art did never clear;
 When the great VVits, of whom all Skill we learn,
 Are ignorant both what she is, and where.

One thinks the Soul is Air; another, Fire;
 Another, Blood diffus'd about the Heart;
 Another saith, the Elements conspire,
 And to her Essence each doth give a part.

Musicians

Musicians think our Souls are Harmonies ;
 Physicians hold, that they Complexion's be ;
 Epicures make them Swarms of Atomies,
 Which do by chance into our Bodies flee.

Some think one general Soul fills ev'ry Brain,
 As the bright Sun sheds Light in ev'ry Star ;
 And others think the Name of Soul is vain,
 And that we only well-mix'd Bodies are.

In Judgment of her Substance thus they vary,
 And thus they vary in Judgment of her Seat ;
 For some her Chair up to the Brain do carry,
 Some thrust it down into the Stomach's Heat.

Some place it in the Root of Life, the Heart ;
 Some in the Liver, Fountain of the Veins :
 Some say, She's all in all, and all in part :
 Some say, she's not contain'd, but all contains.

Thus these great Clerks their little Wisdom show,
 While with their Doctrines they at Hazard play ;
 Tossing their light Opinions to and fro,
 To mock the Lewd, as learn'd in this as they.

For no craz'd Brain could ever yet propound,
 Touching the Soul, so vain and fond a Thought,
 But some among these Masters have been found,
 Which in their Schools the self-same thing have taught.

God only wise, to punish Pride of Wit,
 Among Men's Wits hath this Confusion wrought ;
 As the proud Tow'r, whose Points the Clouds did hit,
 By Tongues Confusion was to Ruin brought.

But (Thou) which didst Man's Soul of Nothing make,
 And when to Nothing it was fall'n again,
 " To make it new, the Form of Man didst take ;
 " And God with God, becam'st a Man with Men.

Thou that hast fashion'd twice this Soul of ours,
 So that she is by double Title thine,
 Thou only know'st her Nature, and her Pow'rs ;
 Her subtil Form, thou only canst define.

To judge her ſelf, ſhe muſt her ſelf transcend,
 As greater Circles comprehend the leſſ :
 But ſhe wants Pow'r, her own Pow'rs to extend,
 As fetter'd Men cannot their Strength expreſſ.

But thou bright Morning-Star, thou Riſing Sun,
 Which in theſe latter Times haſt brought to Light
 Thoſe Myſteries, that ſince the World begun,
 Lay hid in Darkneſſ, and Eternal Night.

Thou (like the Sun) doſt, with an equal Ray,
 Into the Palace and the Cottage ſhine ;
 And ſhew'ſt the Soul both to the Clerk and Lay,
 By the clear Lamp of th' Oracle divine.

This Lamp, through all the Regions of my Brain,
 Where my Soul ſits, doth ſpread ſuch Beams of Grace,
 As now, methinks, I do diſtinguiſh plain,
 Each ſubtile Line of her immortal Face.

The Soul a Substance and a Spirit is,
 Which God himſelf doth in the Body make,
 Which makes the Man ; for every Man from this,
 The Nature of a Man, and Name doth take.

And though this Spirit be to th' Body knit,
 As an apt Means her Pow'rs to exerciſe,
 Which are Life, Motion, Senſe, and Will, and Wit ;
 Yet ſhe ſurvives, although the Body dies.

- * She is a Substance, and a real thing ;
1. Which hath it ſelf an actual, working Might ;
 2. Which neither from the Senſes Power doth ſpring,
 3. Nor from the Body's Humours temper'd right.

* That the
 Soul is a
 thing ſubſiſt-
 ing by it ſelf,
 without the
 Body.

She is a Vine, which doth no propping need,
 To make her ſpread her ſelf, or ſpring upright.
 She is a Star, whoſe Beams do not proceed
 From any Sun, but from a native Light.

For when ſhe ſorts Things preſent with Things paſt,
 And thereby Things to come doth oft fore-ſee ;
 When ſhe doth doubt at firſt, and chuſe at laſt,
 Theſe Acts her own, without her Body be.

1. That the Soul
 hath a proper
 Operation
 without the
 Body.

Nosce Teipsum : Know thy Self.

When of the Dew, which th' Eye and Ear do take
From Flow'rs abroad, and bring into the Brain,
She doth within both Wax and Honey make :
This Work is hers, this is her proper Pain.

When she from sundry Acts, one Skill doth draw ;
Gath'ring from divers Fights, one Art of VVar ;
From many Cases like, one Rule of Law :
These her Collections, not the Senses are.

When in th' Effects she doth the Causes know ;
And seeing the Stream, thinks where the Spring doth rise ;
And seeing the Branch, conceives the Root below :
These things she views, without the Body's Eyes:

When she, without a Pegasus, doth fly
Swifter than Lightning's Fire, from East to West ;
About the Centre, and above the Sky,
She travels then, although the Body rest.

When all her VVorks she formeth first within,
Proportions them, and sees their perfect End,
E'er she in Act doth any Part begin :
VVhat Instruments doth then the Body lend ?

When without Hands she doth thus Castles build,
Sees without Eyes, and without Feet doth run ;
When she digests the VVorld, yet is not fill'd :
By her own Pow'rs these Miracles are done.

When she defines, argues, divides, compounds,
Considers Vertue, Vice, and general Things ;
And marrying divers Principles and Grounds,
Out of their Match, a true Conclusion brings.

These Actions in her Closet, all alone,
(Retir'd within her self) she doth fulfil ;
Use of her Body's Organs she hath none,
When she doth use the Pow'rs of Wit and VVill.

Yet in the Body's Prison so she lies,
As through the Body's Windows she must look,
Her divers Powers of Sense to exercise,
By gath'ring Notes out of the World's great Book.

Nor

Nor can her self discourse or judge of ought,
But what the Sense collects, and home doth bring;
And yet the Pow'r of her discoursing Thought,
From these Collections, is a divers thing.

For though our Eyes can nought but Colours see,
Yet Colours give them not their Pow'r of Sight;
So, though these Fruits of Sense her Objects be,
Yet she discerns them by her proper Light.

The Work-man on his Stuff his Skill doth show,
And yet the Stuff gives not the Man his Skill;
Kings their Affairs do by their Servants know,
But order them by their own Royal Will.

So, though this cunning Mistress, and this Queen,
Doth, as her Instruments, the Senses use,
To know all things that are felt, heard, or seen,
Yet she her self doth only judge and chuse.

Ev'n as a prudent Emperor, that reigns
By Sovereign Title, over sundry Lands,
Borrowes, in mean Affairs, his Subjects Pains,
Sees by their Eyes, and writeth by their Hands:

But Things of weight and consequence indeed,
Himself doth in his Chamber them debate;
Where all his Counsellors he doth exceed,
As far in Judgment, as he doth in State.

Or as the Man whom Princes do advance,
Upon their gracious Mercy-Seat to sit,
Doth common Things, of Course and Circumstance,
To the Reports of common Men commit:

But when the Cause it self must be decreed,
Himself in Person, in his proper Court,
To grave and solemn Hearing doth proceed,
Of ev'ry Proof, and ev'ry By-Report.

Then, like God's Angel, he pronounceth Right,
And Milk and Honey from his Tongue doth flow:
Happy are they that still are in his sight,
To reap the Wisdom which his Lips do sow.

Right

Nosce Teipsum: Know thy Self.

Right so the Soul, which is a Lady free,
And doth the Justice of her State maintain:
Because the Senses ready Servants be,
Attending nigh about her Court, the Brain;

By them the Forms of outward Things she learns,
For they return into the Fantasie;
Whatever each of them abroad discerns;
And there inrols it for the Mind to see.

But when she sits to judge the Good and Ill,
And to discern betwixt the False and True,
She is not guided by the Senses Skill,
But doth each thing in her own Mirrour view.

Then she the Senses checks, which oft do err,
And ev'n against their false Reports decrees;
And oft she doth condemn what they prefer;
For with a Power above the Sense, she sees.

Therefore no Sense the precious Jays conceives,
Which in her private Contemplations be;
For then the ravish'd Spirit th' Senses leaves,
Hath her own Powers, and proper Actions free.

Her Harmonies are sweet, and full of Skill,
When on the Body's Instruments she plays;
But the Proportions of the Wit and Will,
Those sweet Accords are even th' Angels Lays:

These Tunes of Reason are Amphion's Lyre,
Wherewith he did the Thebane City found:
These are the Notes wherewith the Heavenly Choir,
The Praise of him which made the Heaven, doth sound.

Then her self-being Nature shines in this,
That she performs her noblest Works alone:
"The Work, the Touch-Stone of the Nature is;
"And by their Operations, Things are known.

Are they not senseless then, that think the Soul
Nought but a fine Perfection of the Sense,
Or of the Forms which Fancy doth inrol;
A quick Resulting, and a Consequence?

What

2.
That the Soul
is more than
a Perfection,
or Reflection
of the Sense.

*What is it then that doth the Sense accuse,
Both of false Judgment, and fond Appetites ?
What makes us do what Sense doth most refuse,
Which oft in Torment of the Sense delights ?*

*Sense thinks the Planets Spheres not much asunder :
What tells us then their Distance is so far ?
Sense thinks the Lightning born before the Thunder :
What tells us then they both together are ?*

*When Men seem Crows far off upon a Tow'r,
Sense saith, they're Crows : What makes us think them Men ?
When we, in Agues, think all sweet things sowre,
What makes us know our Tongues false Judgment then ?*

*What Pow'r was that, whereby Medea saw,
And well approv'd, and prais'd the better Course ;
When her rebellious Sense did so withdraw
Her feeble Pow'rs, as she pursu'd the worse ?*

*Did Sense persuade Ulysses not to hear
The Mermaid's Songs, which so his Men did please,
As they were all persuaded, through the Ear,
To quit the Ship, and leap into the Seas ?*

*Could any Pow'r of Sense the Roman move,
To burn his own Right Hand with Courage stout ?
Could Sense make Marius sit unbound, and prove
The cruel Lancing of the knotty Gout ?*

*Doubtless, in Man there is a Nature found,
Beside the Senses, and above them far ;
" Though most Men being in sensual Pleasures drown'd.
" It seems their Souls but in their Senses are.*

*If we had nought but Sense, then only they
Should have sound Minds, which have their Senses sound :
But wisdom grows, when Senses do decay ;
And Folly most in quickest Sense is found.*

*If we had nought but Sense, each living Wight,
Which we call Brute, would be more sharp than we ;
As having Sense's apprehensive Might,
In a more clear, and excellent Degree.*

Nosce Teipsum : Know thy Self.

But they do want that quick discourfing Pow'r,
Which doth in us the erring Sense correct;
Therefore the Bee did fuck the painted Flow'r,
And Birds, of Grapes, the cunning Shadow peck'd.

Sense Out-fides knows, the Soul through all things fees:
Sense, Circumstance; ſhe doth the Subſtance view:
Sense fees the Bark; but ſhe, the Life of Trees:
Sense hears the Sounds; but ſhe, the Concorde true.

But why do I the Soul and Sense divide,
When Sense is but a Pow'r, which ſhe extends;
Which being in divers parts diverſify'd,
The divers Forms of Objects apprehends?

This Power ſpreads outward, but the Root doth grow
In th' inward Soul, which only doth perceive;
For th' Eyes and Ears no more their Objects know,
Than Glaſſes know what Faces they receive.

For if we chance to fix our Thoughts elſewhere,
Although our Eyes be ope, we cannot ſee:
And if one Pow'r did not both ſee and hear,
Our Sight and Sounds would always double be.

Then is the Soul a Nature, which contains
The Pow'r of Sense, within a greater Pow'r;
Which doth employ and uſe the Sense's Pains,
But ſits and rules within her private Bow'r.

If ſhe doth then the ſubtile Sense excel,
How groſs are they that drown her in the Blood;
Or in the Body's Humours temper'd well;
As if in them ſuch high Perfection ſtood?

As if moſt Skill in that Muſician were,
Which had the beſt, and beſt tun'd Inſtrument?
As if the Penſil neat, and Colours clear,
Had Pow'r to make the Painter excellent?

Why doth not Beauty then refine the Wit,
And good Complexion rectifie the Will?
Why doth not Health bring Wiſdom ſtill with it?
Why doth not Sickneſs make Men brutiſh ſtill?

Who

3.
That the Soul
is more than
the Tempera-
ture of the
Humours of
the Body.

Who can in Memory, or Wit, or Will,
Or Air, or Fire, or Earth, or Water find ?
What Alchymist can draw, with all his Skill,
The Quintessence of these out of the Mind ?

If th' Elements which have nor Life, nor Sense,
Can breed in us so great a Pow'r as this,
Why give they not themselves like Excellence,
Or other things wherein their Mixture is ?

If she were but the Body's Quality,
Then would she be with it sick, maim'd and blind :
But we perceive, where these Privations be,
An healthy, perfect, and sharp-sighted Mind.

If she the Body's Nature did partake,
Her Strength would with the Body's Strength decay :
But when the Body's strongest Sinews flake,
Then is the Soul most active, quick and gay.

If she were but the Body's Accident,
And her sole Being did in it subsist,
As White in Snow, she might her self absent,
And in the Body's Substance not be mis'd.

But it on her, not she on it depends ;
For she the Body doth sustain and cherish :
Such secret Pow'rs of Life to it she lends,
That when they fail, then doth the Body perish.

Since then the Soul works by her self alone,
Springs not from Sense, nor Humours well agreeing,
Her Nature is peculiar, and her own ;
She is a Substance, and a perfect Being.

But though this Substance be the Root of Sense,
Sense knows her not, which doth but Bodies know :
She is a Spirit, and Heav'nly Influence,
Which from the Fountain of God's Spirit doth flow.

*That the Soul
is a Spirit.*

She is a Spirit, yet not like Air, or Wind ;
Nor like the Spirits about the Heart, or Brain ;
Nor like those Spirits which Alchymists do find,
When they in ev'ry thing seek Gold in vain.

For

Nosce Teipsum: Know thy Self.

For she all Natures under Heav'n doth pass,
Being like those Spirits, which God's bright Face do see;
Or like Himself, whose Image once she was,
Though now (alas!) she scarce his Shadow be.

For of all Forms, she holds the first Degree,
That are to gross, material Bodies knit;
Yet she her self is bodiless, and free;
And though confin'd, is almost infinite.

Were she a Body, how could she remain
Within this Body, which is less than she?
Or how could she the World's great Shape contain,
And in our narrow Breasts contained be?

That it cannot be a Body.

All Bodies are confin'd within some place,
But she all Place within her self confines.
All Bodies have their Measure, and their Space;
But who can draw the Soul's dimensive Lines?

No Body can at once two Forms admit,
Except the one the other do deface;
But in the Soul ten thousand Forms do sit,
And none intrudes into her Neighbour's Place.

All Bodies are with other Bodies fill'd,
But she receives both Heav'n and Earth together:
Nor are their Forms by rash Encounter spill'd,
For there they stand, and neither toucheth either.

Nor can her wide Embracements filled be;
For they that most, and greatest things embrace,
Enlarge thereby their Minds Capacity,
As Streams enlarg'd, enlarge the Channel's Space.

All things receiv'd, do such Proportion take,
As those things have, wherein they are receiv'd:
So little Glasses little Faces make,
And narrow Webs on narrow Frames are weav'd.

Then what vast Body must we make the Mind,
Wherein are Men, Beasts, Trees, Towns, Seas and Lands;
And yet each thing a proper place doth find,
And each thing in the true Proportion stands?

Doubt-

*Doubleß, this could not be, but that she turns
Bodies to Spirits, by Sublimation strange ;
As Fire converts to Fire the things it burns,
As we our Meats into our Nature change.*

*From their gross Matter she abstracts the Forms,
And draws a kind of Quintessence from things ;
Which to her proper Nature she transforms,
To bear them light on her Celestial Wings.*

*This doth she, when, from things particular,
She doth abstract the universal Kinds,
Which bodiless and immaterial are,
And can be lodg'd but only in our Minds.*

*And thus, from divers Accidents and Acts,
Which do within her Observation fall,
She Goddesses, and Pow'rs divine abstracts ;
As Nature, Fortune, and the Vertues all.*

*Again ; How can she sev'ral Bodies know,
If in her self a Body's Form she bear ?
How can a Mirrour sundry Faces show,
If from all Shapes and Forms it be not clear ?*

*Nor could we by our Eyes all Colours learn,
Except our Eyes were of all Colours void ;
Nor sundry Tastes can any Tongue discern,
Which is with gross and bitter Humours cloy'd.*

*Nor may a Man of Passions judge aright,
Except his Mind be from all Passions free :
Nor can a Judge his Office well acquit,
If he possess'd of either Party be.*

*If, lastly, this quick Pow'r a Body were,
Were it as swift as is the Wind, or Fire,
(Whose Atoms do th'one down side-ways bear,
And make th'other in Pyramids aspire,)*

*Her nimble Body yet in time must move,
And not in Instants through all places slide :
But she is nigh and far, beneath, above,
In point of Time, which Thought cannot divide :*

Nosce Teipsum : Know thy Self.

*She's sent as soon to China, as to Spain ;
And thence returns, as soon as she is sent :
She measures with one Time, and with one Pain,
An Ell of Silk, and Heaven's wide-spreading Tent.*

*As then the Soul a Substance hath alone,
Besides the Body, in which she is confin'd ;
So hath she not a Body of her own,
But is a Spirit, and immaterial Mind.*

*Since Body and Soul have such Diversities,
Well might we muse, how first their Match began ;
But that we learn, that He that spread the Skies,
And fix'd the Earth, first form'd the Soul in Man.*

*This true Prometheus first made Man of Earth,
And shed in him a Beam of Heav'nly Fire ;
Now in their Mother's Wombs, before their Birth,
Doth in all Sons of Men their Souls inspire.*

*And as Minerva is in Fables said,
From Jove, without a Mother, to proceed ;
So our true Jove, without a Mother's Aid,
Doth daily Millions of Minerva's breed.*

*Then neither from Eternity before,
Nor from the Time, when Time's first Point begun,
Made he all Souls, which now he keeps in store ;
Some in the Moon, and others in the Sun :*

*Nor in a secret Cloyster doth he keep
These Virgin-Spirits, until their Marriage-day ;
Nor locks them up in Chambers, where they sleep,
Till they awake within these Beds of Clay.*

*Nor did he first a certain Number make,
Infusing part in Beasts, and part in Men ;
And, as unwilling further Pains to take,
Would make no more than those he framed then.*

*So that the Widow-Soul, her Body dying,
Unto the next-born Body married was ;
And so by often changing, and supplying,
Men's Souls to Beasts, and Beasts to Men did pass.*

(These

(These Thoughts are fond ; for since the Bodies born
Be more in number far, than those that die,
Thousands must be abortive, and forlorn,
Ere others Deaths to them their Souls supply :)

But as God's Handmaid, Nature, doth create
Bodies in time distinct, and Order due ;
So God gives Souls the like successive Date,
Which Himself makes, in Bodies formed new :

Which Himself makes of no material thing ;
For unto Angels he no Pow'r hath giv'n,
Either to form the Shape, or Stuff to bring
From Air, or Fire, or Substance of the Heav'n.

Nor he in this doth Nature's Service use ;
For though from Bodies, she can Bodies bring,
Yet could she never Souls from Souls traduce,
As Fire from Fire, or Light from Light doth spring.

Alas ! that some that were great Lights of old,
And in their Hands the Lamp of God did bear !
Some rev'rend Fathers did this Error hold,
Having their Eyes dimm'd with religious Fear.

Objection,
That the Soul
is ex tra-
duce.

For when (say they) by Rule of Faith we find,
That ev'ry Soul, unto her Body knit,
Brings from the Mother's Womb the Sin of kind,
The Root of all the Ill she doth commit,

How can we say that God the Soul doth make,
But we must make him Author of her Sin ?
Then from Man's Soul she doth Beginning take,
Since in Man's Soul Corruption did begin.

For if God make her first, he makes her ill,
(Which God forbid our Thoughts should yield unto ;)
Or makes the Body her fair Form to spill,
Which, of it self, it had not Pow'r to do.

Not Adam's Body, but his Soul did sin,
And so her self unto Corruption brought ;
But our poor Soul corrupted is within,
Ere she had sm'd, either in Act, or Thought :

And

Nosce Teipsum: Know thy Self.

*And yet we see in her such Pow'rs Divine,
As we could gladly think, from God she came :
Fain would we make him Author of the Wine,
If for the Dregs we could some other blame.*

*The Answer
to the Obje-
ction.*

*Thus these good Men with holy Zeal were blind,
When on the other part the Truth did shine,
Whereof we do clear Demonstrations find,
By Light of Nature, and by Light Divine.*

*None are so gross, as to contend for this,
That Souls from Bodies may traduced be ;
Between whose Natures no Proportion is,
When Root and Branch in Nature still agree.*

*But many subtile Wits have justify'd,
That Souls from Souls spiritually may spring ;
Which (if the Nature of the Soul be try'd)
Will ev'n in Nature prove as gross a thing.*

*Reasons
drawn from
Nature.*

*For all things made, are either made of nought,
Or made of Stuff that ready made doth stand :
Of nought no Creature ever formed ought,
For that is proper to th' Almighty's Hand.*

*If then the Soul another Soul do make,
Because her Pow'r is kept within a Bound,
She must some former Stuff, or Matter take :
But in the Soul there is no Matter found.*

*Then if her heav'nly Form do not agree
With any Matter which the World contains,
Then she of nothing must created be ;
And to create, to God alone pertains.*

*Again, If Souls do other Souls beget,
'Tis by themselves, or by the Bodies Pow'r :
If by themselves, what doth their Working let,
But they might Souls engender ev'ry Hour ?*

*If by the Body, how can Wit and Will
Join with the Body only in this Act,
Sith when they do their other Works fulfil,
They from the Body do themselves abstract ?*

Again,

*Again, If Souls of Souls begotten were,
Into each other they should change and move :
And Change and Motion still Corruption bear ;
How shall we then the Soul immortal prove ?*

*If, lastly, Souls do Generation use,
Then should they spread incorruptible Seed :
What then becomes of that which they do lose,
When th' Acts of Generation do not speed ?*

*And though the Soul could cast spiritual Seed,
Yet would she not, because she never dies ;
For mortal things desire their Like to breed,
That so they may their Kind immortalize.*

*Therefore the Angels, Sons of God are nam'd,
And marry not, nor are in Marriage giv'n :
Their Spirits and ours are of one Substance fram'd,
And have one Father, ev'n the Lord of Heav'n ;*

*Who would at first, that in each other thing,
The Earth and Water living Souls should breed,
But that Man's Soul, whom he would make their King,
Should from himself immediately proceed.*

*And when he took the Woman from Man's side,
Doubtless himself inspir'd her Soul alone :
For 'tis not said, he did Man's Soul divide,
But took Flesh of his Flesh, Bone of his Bone.*

*Lastly, God being made Man, for Man's own sake,
And being like Man in all, except in Sin,
His Body from the Virgin's Womb did take ;
But all agree, God form'd his Soul within.*

*Then is the Soul from God ; so Pagans say,
Which saw by Nature's Light her heavenly Kind ;
Naming her, Kin to God, and God's bright Ray,
A Citizen of Heav'n, to Earth confin'd.*

*But now I feel, they pluck me by the Ear,
Whom my young Muse so boldly termed blind ;
And crave more heav'nly Light, that Cloud to clear ;
Which makes them think, God doth not make the Mind.*

Noſee Teipſum : Know thy Self.

Reasons
drawn from
Divinity.

God, doubtleſs, makes her, and doth make her good,
And graſſs her in the Body, there to ſpring;
Which, though it be corrupted Fleſh and Blood,
Can no way to the Soul Corruption bring:

Yet is not God the Author of her Ill,
Though Author of her Being, and being there:
And if we dare to judge our Maker's Will,
He can condemn us, and himſelf can clear.

First, God from infinite Eternitie
Decreed, what hath been, is, or ſhall be done;
And was reſolv'd, that ev'ry Man ſhould be,
And in his turn, his Race of Life ſhould run:

And ſo did purpoſe all the Souls to make,
That ever have been made, or ever ſhall;
And that their Being they ſhould only take
In Humane Bodies, or not be at all.

Was it then fit that ſuch a weak Event
(Weakneſs it ſelf, the Sin and Fall of Man)
His Counſel's Execution ſhould prevent,
Decreed and fix'd before the World began?

Or that one Penal Law by Adam broke,
Should make God break his own Eternal Law;
The ſetled Order of the World revoke,
And change all Forms of Things which he fore-ſaw?

Could Eve's weak Hand, extended to the Tree,
In ſunder rend that Adamantine Chain,
Whoſe golden Links, Effects and Cauſes be;
And which to God's own Chair doth fix'd remain?

Oh, Could we ſee how Cauſe from Cauſe doth ſpring!
How mutually they link'd and folded are!
And hear how oft one diſagreeing String
The Harmony doth rather make than marr!

And view at once, how Death by Sin is brought;
And how from Death, a better Life doth riſe!
How this God's Juſtice, and his Mercy taught!
We this Decree would praiſe, as right and wiſe.

But

*But we that measure Times by First and Last,
The sight of things successively do take,
When God on all at once his View doth cast,
And of all Times doth but one Instant make.*

*All in Himself, as in a Glass, he sees ;
For from him, by him, through him, all things be :
His Sight is not discursive, by degrees ;
But seeing the whole, each single part doth see.*

*He looks on Adam, as a Root, or Well ;
And on his Heirs, as Branches, and as Streams :
He sees all Men, as one Man, though they dwell
In sundry Cities, and in sundry Realms.*

*And as the Root and Branch are but one Tree,
And Well and Stream do but one River make ;
So, if the Root and Well corrupted be,
The Stream and Branch the same Corruption take.*

*So, when the Root and Fountain of Mankind
Did draw Corruption, and God's Curse, by Sin,
This was a Charge, that all his Heirs did bind,
And all his Offspring grew corrupt therein.*

*And as when th' Hand doth strike, the Man offends,
(For Part from Whole, Law severs not in this,)
So Adam's Sin to the whole Kind extends ;
For all their Natures are but part of his.*

*Therefore this Sin of Kind, not personal,
But real, and hereditary was ;
The Guilt thereof, and Punishment to all,
By Course of Nature, and of Law doth pass.*

*For as that easie Law was giv'n to all,
To Ancestor and Heir, to First and Last ;
So was the first Transgression general ;
And all did pluck the Fruit, and all did taste.*

*Of this we find some Foot-steps in our Law,
Which doth her Root from God and Nature take ;
Ten thousand Men she doth together draw,
And of them all, one Corporation make :*

Nosce Teipsum: Know thy Self.

Yet these, and their Successors, are but one ;
 And if they gain, or lose their Liberties,
 They harm, or profit not themselves alone,
 But such as in succeeding Time shall rise.

And so the Ancestor, and all his Heirs,
 Though they in number pass the Stars of Heav'n,
 Are still but one ; his Forfeitures are theirs,
 And unto them are his Advancements giv'n :

His Civil Acts do bind and bar them all ;
 And as from Adam, all Corruption take,
 So, if the Father's Crime be capital,
 In all the Blood, Law doth Corruption make.

Is it then just with us, to dis-inherit
 Th' unborn Nephews, for the Father's Fault ;
 And to advance again, for one Man's Merit,
 A thousand Heirs, that have deserved nought ?

And is not God's Decree as just as ours,
 If he, for Adam's Sin, his Sons deprive
 Of all those native Vertues, and those Pow'rs,
 Which he to him, and to his Race did give ?

For, What is this contagious Sin of Kind,
 But a Privation of that Grace within,
 And of that great rich Dowry of the Mind ;
 Which all had had, but for the first Man's Sin ?

If then a Man, on light Conditions, gain
 A great Estate, to him, and his, for ever ;
 If wilfully he forfeit it again,
 Who doth bemoan his Heir, or blame the Giver ?

So, though God make the Soul good, rich and fair,
 Yet when her Form is to the Body knit,
 Which makes the Man, which Man is Adam's Heir,
 Justly forthwith he takes his Grace from it :

And then the Soul, being first from Nothing brought,
 When God's Grace fails her, doth to Nothing fall ;
 And this declining Proneness unto Nought,
 Is ev'n that Sin that we are born withal.

Yet

Yet not alone the first good Qualities,
Which in the first Soul were, deprived are ;
But in their place the contrary do rise,
And real Spots of Sin her Beauty marr.

Nor is it strange, that Adam's ill Desert
Should be transferr'd unto his guilty Race,
When Christ his Grace and Justice doth impart
To Men unjust, and such as have no Grace.

Lastly, The Soul were better so to be
Born Slave to Sin, than not to be at all ;
Since (if she do believe) one sets her free,
That makes her mount the higher for her Fall.

Yet this the curious Wits will not content ;
They yet will know (sith God fore-saw this Ill)
Why his high Providence did not prevent
The Declination of the first Man's Will.

If by his Word he had the Current stay'd
Of Adam's Will, which was by Nature free,
It had been one, as if his Word had said,
I will henceforth, that Man no Man shall be.

For what is Man without a moving Mind,
Which hath a judging Wit, and chusing Will ?
Now, if God's Pow'r should her Election bind,
Her Motions then would cease, and stand all still.

And why did God in Man this Soul infuse,
But that he should his Maker know and love ?
Now, if Love be compell'd, and cannot chuse,
How can it grateful, or thank-worthy prove ?

Love must free-hearted be, and voluntary ;
And not enchanted, or by Fate constrain'd :
Nor like that Love, which did Ulysses carry
To Circe's Isle, with mighty Charms enchain'd.

Besides, Were we unchangeable in Will,
And of a Wit that nothing could mis-deem ;
Equal to God, whose Wisdom shineth still,
And never errs, we might our selves esteem.

Nosce Teipsum : Know thy Self.

So that if *Man* would be unvariable,
He must be *God*, or like a *Rock* or *Tree* ;
For ev'n the perfect *Angels* were not stable,
But had a *Fall* more desperate than we.

Then let us praise that *Pow'r*, which makes us be
Men as we are, and rest contented so ;
And knowing *Man's* Fall was *Curiosity*,
Admire *God's* Counsels, which we cannot know.

And let us know that *God* the *Maker* is
Of all the *Souls*, in all the *Men* that be ;
Yet their *Corruption* is no *Fault* of his,
But the first *Man's*, that broke *God's* first *Decree*.

*Why the Soul
is united to
the Body.*

This Substance, and this Spirit, of *God's* own making,
Is in the *Body* plac'd, and planted here ;
" That both of *God*, and of the *World* partaking,
" Of all that is, *Man* might the *Image* bear.

God first made *Angels* bodiless, pure *Minds* ;
Then other things, which mindless *Bodies* be ;
Last, he made *Man*, th' *Horizon* 'twixt both *Kinds*,
In whom we do the *World's* Abridgment see.

Besides, this *World* below did need one *Wight*,
Which might thereof distinguish ev'ry part ;
Make use thereof, and take therein delight ;
And order things with *Industry* and *Art* :

Which also *God* might in his *Works* admire,
And here beneath yeild him both *Prayer* and *Praise* ;
As there, above, the holy *Angels* *Choir*
Doth spread his *Glory* forth with *Spiritual* *Lays*.

Lastly, The brute, unreasonable *Wights*
Did want a visible *King*, on them to reign :
And *God* himself thus to the *World* unites,
That so the *World* might endless *Bliss* obtain.

*In what
manner the
Soul is uni-
ted to the
Body.*

But how shall we this *Union* well express ?
Nought ties the *Soul*, her *Subtilty* is such ;
She moves the *Body*, which she doth possess ;
Yet no part toucheth, but by *Vertue's* *Touch*.

Then

Then dwells she not therein, as in a Tent ;
 Nor as a Pilot in his Ship doth sit ;
 Nor as the Spider in his Web is pent ;
 Nor as the Wax retains the Print in it ;

Nor as a Vessel Water doth contain ;
 Nor as one Liquor in another shed ;
 Nor as the Heat doth in the Fire remain ;
 Nor as a Voice throughout the Air is spread :

But as the fair and chearful Morning-Light
 Doth here and there her Silver-Beams impart,
 And in an Instant doth her self unite
 To the transparent Air, in all, and part ;

Still resting whole, when Blows the Air divide ;
 Abiding pure, when th' Air is most corrupted ;
 Throughout th' Air, her Beams dispersing wide ;
 And when the Air is toss'd, not interrupted :

So doth the piercing Soul the Body fill,
 Being all in all, and all in part diffus'd ;
 Indivisible, incorruptible still ;
 Not forc'd, encounter'd, troubled, or confus'd.

And as the Sun above the Light doth bring,
 Though we behold it in the Air below ;
 So from th'Eternal Light the Soul doth spring,
 Though in the Body she her Pow'rs do show.

But as the World's Sun doth Effects beget,
 Divers, in divers places ev'ry Day ;
 Here Autumn's Temperature, there Summer's Heat ;
 Here flow'ry Spring-tide, and there Winter-Gray :

*How the Soul
 doth exercise
 her Powers
 in the Body.*

Here Ev'n, there Morn ; here Noon, there Day, there Night,
 Melts Wax, dries Clay, makes Flow'rs, some quick, some dead ;
 Makes the Moor black, and th'European white ;
 Th'American tawny, and th'East-Indian red :

So in our little World, this Soul of ours
 Being only one, and to one Body ty'd,
 Doth use, on divers Objects, divers Pow'rs ;
 And so are her Effects diversify'd.

Her

Nosce Teipsum: Know thy Self.

*The vegeta-
tive, or quick-
ning Power.*

Her quick'ning Power in ev'ry living part,
Doth as a Nurse, or as a Mother serve;
And doth employ her Oeconomick Art,
And busie Care, her Household to preserve.

Here she attracts, and there she doth retain;
There she decocts, and doth the Food prepare;
There she distributes it to ev'ry Vein,
There she expels what she may fitly spare.

This Pow'r to Martha may compared be,
Who busie was, the Household-things to do;
Or to a Dryas, living in a Tree;
For ev'n to Trees this Pow'r is proper too.

And though the Soul may not this Pow'r extend
Out of the Body, but still use it there,
She hath a Pow'r which she abroad doth send,
Which views and searcheth all things ev'ry where.

*The Power
of Sense.*

This Pow'r is Sense, which from abroad doth bring;
The Colour, Taste, and Touch, and Scent, and Sound,
The Quantity and Shape of ev'ry thing
Within th'Earth's Centre, or Heav'n's Circle found.

This Pow'r, in Parts made fit, fit Objects takes;
Yet not the Things, but Forms of Things receives;
As when a Seal in Wax Impression makes,
The print therein, but not it self, it leaves.

And though things sensible be numberless,
But only Five the Senses Organs be;
And in those Five, all things their Forms express,
Which we can touch, taste, feel, or hear, or see.

These are the Windows, through the which she views
The Light of Knowledge, which is Life's Load-Star:
"And yet while she these Spectacles doth use,
"Oft worldly Things seem greater than they are.

Seeing.

First, The two Eyes, which have the Seeing Pow'r,
Stand as one Watch-man, Spy, or Sentinel,
Being plac'd aloft, within the Head's high Tow'r;
And though both see, yet both but one thing tell.

These

*These Mirrours take into their little Space,
The Forms of Moon and Sun, and ev'ry Star,
Of ev'ry body, and of ev'ry place,
Which with the World's wide Arms embraced are :*

*Yet their best Object, and their noblest Use,
Hereafter in another World will be,
When God in them shall heav'nly Light infuse,
That Face to Face they may their Maker see.*

*Here are they Guides, which do the Body lead,
Which else would stumble in Eternal Night :
Here in this World they do much Knowledge read,
And are the Casements which admit most Light :*

*They are her farthest reaching Instrument,
Yet they no Beams unto their Objects send ;
But all the Rays are from their Objects sent,
And in the Eyes with pointed Angles end.*

*If th'Objects be far off, the Rays do meet
In a sharp Point, and so things seem but small :
If they be near, their Rays do spread and fleet,
And make broad Points, that things seem great withal.*

*Lastly, Nine things to Sight required are ;
The Pow'r to see, the Light, the visible thing,
Being not too small, too thin, too nigh, too far,
Clear Space, and Time, the Form distinct to bring.*

*Thus see we how the Soul doth use the Eyes,
As Instruments of her quick Pow'r of Sight :
Hence do th'Arts Optick, and fair Painting rise ;
Painting, which doth all gentle Minds delight.*

*Now let us hear how she the Ears employs :
Their Office is, the troubled Air to take ;
Which in their Mazes forms a Sound or Noise,
Whereof her self doth true Distinction make.*

Hearing.

*These Wickets of the Soul are plac'd on high,
Because all Sounds do lightly mount aloft ;
And that they may not pierce too violently,
They are delay'd with Turns and Windings oft.*

Nofce Teipsum : Know thy Self.

For should the Voice directly strike the Brain,
It would astonish and confuse it much ;
Therefore these Plaits and Folds the Sound restrain,
That it the Organ may more gently touch.

As Streams, which with their winding Banks do play,
Stopp'd by their Creeks, run softly through the Plain :
So in th' Ear's Labyrinth the Voice doth stray,
And doth with easie Motion touch the Brain.

This is the slowest, yet the daintiest Sense ;
For ev'n the Ears of such as have no Skill
Perceive a Discord, and conceive Offence ;
And knowing not what's good, yet find the Ill.

And though this Sense first gentle Musick found,
Her proper Object is the Speech of Men ;
But that Speech chiefly which God's Harolds found,
When their Tongues utter what his Spirit did pen.

Our Eyes have Lids, our Ears still ope we see,
Quickly to hear how ev'ry Tale is prov'd :
Our Eyes still move, our Ears unmoved be ;
That though we hear quick, we be not quickly mov'd.

Thus by the Organs of the Eye and Ear,
The Soul with Knowledge doth her self endue :
" Thus she her Prison may with Pleasure bear,
" Having such Prospects, all the World to view.

These Conduit-pipes of Knowledge feed the Mind,
But th' other three attend the Body still ;
For by their Services the Soul doth find,
What things are to the Body good or ill.

Taste.

The Body's Life with Meats and Air is fed,
Therefore the Soul doth use the Tasting Pow'r
In Veins, which through the Tongue and Palate spread,
Distinguish ev'ry Relish, Sweet, and Sow'r.

This is the Body's Nurse ; but since Man's Wit
Found th' Art of Cook'ry to delight his Sense,
More Bodies are consum'd and kill'd with it,
Than with the Sword, Famine, or Pestilence.

Next,

Nosce Teipsum : Look Home.

31

Next, In the Nostrils she doth use the Smell :
As God the Breath of Life in them did give,
So makes he now this Pow'r in them to dwell,
To judge all Airs, whereby we breath and live.

Smelling.

This Sense is also Mistress of an Art,
Which to soft People sweet Perfumes doth sell ;
Though this dear Art doth little Good impart,
“ Sith they smell best, that do of nothing smell.

And yet good Scents do purifie the Brain,
Awake the Fancy, and the Wits refine :
Hence old Devotion, Incense did ordain,
To make Men's Spirits more apt for Thoughts divine.

Lastly, The Feeling Pow'r, which is Life's Root ;
Through ev'ry living Part it self doth shed
By Sinews, which extend from Head to Foot ;
And like a Net, all o'er the Body spread.

Feeling.

Much like a subtile Spider, which doth sit
In middle of her Web, which spreadeth wide ;
If ought do touch the utmost Thread of it,
She feels it instantly on ev'ry side.

By Touch, the first pure Qualities we learn,
Which quicken all things, hot, cold, moist and dry :
By Touch, hard, soft, rough, smooth, we do discern :
By Touch, sweet Pleasure, and sharp Pain we try.

These are the outward Instruments of Sense ;
These are the Guards which ev'ry thing must pass,
Ere it approach the Mind's Intelligence,
Or touch the Fantasie, Wit's Looking-Glass.

The Imagi-
nation, or
common
Sense.

And yet these Porters, which all things admit,
Themselves perceive not, nor discern the things :
One common Pow'r doth in the Forehead sit,
Which all their proper Forms together brings.

For all those Nerves, which Spirits of Sense do bear,
And to those outward Organs spreading go,
United are, as in a Centre, there ;
And there this Pow'r those sundry Forms doth know.

Those

Nosce Teipsum: Know thy Self.

Those outward Organs present things receive,
This inward Sense doth absent things retain;
Yet strait transmits all Forms she doth perceive,
Unto an higher Region of the Brain;

*The Fanta-
sie.*

Where Fantasie, near Hand-maid to the Mind,
Sits, and beholds, and doth discern them all;
Compounds in one, things divers in their Kind;
Compares the Black and White, the Great and Small.

Besides, those single Forms she doth esteem,
And in her Ballance doth their Values try;
Where some things good, and some things ill do seem,
And Neutral some, in her fantastick Eye.

This busie Pow'r is working Day and Night;
For when the outward Senses Rest do take,
A thousand Dreams, fantastical and light,
With flutt'ring Wings, do keep her still awake:

*The sensi-
tive Memo-
ry.*

Yet always all may not afore her be;
Successively she this and that intends;
Therefore such Forms as she doth cease to see,
To Memory's large Volume she commends.

This Ledger-Book lies in the Brain behind,
Like Janus Eye, which in his Poll was set;
The Lay-man's Tables, Store-house of the Mind;
Which doth remember much, and much forget.

Here Senses Apprehension End doth take;
As when a Stone is into Water cast,
One Circle doth another Circle make,
Till the last Circle touch the Bank at last.

*The Passion
of Sense.*

But though the Apprehensive Pow'r do pause,
The Motive Vertue then begins to move;
Which in the Heart below doth Passions cause;
Joy, Grief, and Fear, and Hope, and Hate, and Love,

These Passions have a free commanding Might,
And divers Actions in our Life do breed;
For all Acts done without true Reason's Light,
Do from the Passion of the Sense proceed.

But

But sith the Brain doth lodge the Pow'rs of Sense,
How makes it in the Heart those Passions spring?
The mutual Love, the kind Intelligence
'Twixt Heart and Brain, this Sympathy doth bring.

From the kind Heat, which in the Heart doth reign,
The Spirits of Life do their Beginning take;
These Spirits of Life ascending to the Brain,
When they come there, the Spirits of Sense do make.

These Spirits of Sense, in Fantasie's high Court,
Judge of the Forms of Objects, ill or well;
And so they send a good or ill Report
Down to the Heart; where all Affections dwell.

If the Report be good, it causeth Love,
And longing Hope, and well assured Joy:
If it be ill, then doth it Hatred move,
And trembling Fear, and vexing Grievs annoy.

Yet were these natural Affections good,
(For they which want them, Blocks or Devils be)
If Reason in her first Perfection stood,
That she might Nature's Passions rectifie.

Besides, another Motive-Power doth rise
Out of the Heart, from whose pure Blood do spring
The Vital Spirits; which born in Arteries,
Continual Motion to all Parts do bring.

This makes the Pulses beat, and Lungs respire:
This holds the Sinews like a Bridle's Reins,
And makes the Body to advance, retire;
To turn, or stop, as she them slacks, or strains.

The Local
Motion.

Thus the Soul tunes the Body's Instruments,
These Harmonies she makes with Life and Sense;
Th'Organs fit are by the Body lent,
But th'Actions flow from the Soul's Influence.

But now I have a Will, yet want a Wit,
T'express the working of the Wit and Will;
Which, though their Root be to the Body knit,
Use not the Body, when they use their Skill.

The intelle-
ctual Powers
of the Soul.

Nosce Teipsum: Know thy Self.

*These Pow'rs the Nature of the Soul declare ;
For to Man's Soul these only proper be ;
For on the Earth no other Wights there are
Which have these Heav'nly Pow'rs, but only we.*

*The Wit, or
Understand-
ing.*

*The Wit, the Pupil of the Soul's clear Eye ;
And in Man's World, the only shining Star,
Looks in the Mirrour of the Fantasie,
Where all the Gatherings of the Senses are.*

*From thence this Pow'r the Shapes of things abstracts,
And them within her Passive Part receives,
Which are enlightned by that part which acts ;
And so the Forms of single things perceives.*

*But after, by discoursing to and fro,
Anticipating, and comparing things,
She doth all universal Natures know,
And all Effects into their Causes brings.*

Reason.

*When she rates things, and moves from Ground to Ground,
The Name of Reason she obtains by this.
But when by Reason she the Truth hath found,
And standeth fix'd, she Understanding is.*

*Understand-
ing.*

*When her Assent she lightly doth incline
To either part, she is Opinion's Light :
But when she doth by Principles define
A certain Truth, she hath true Judgment's Sight.*

Opinion.

Judgment.

*And as from Senses, Reason's Work doth spring,
So many Reasons Understanding gain ;
And many Understandings, Knowledge bring,
And by much Knowledge, Wisdom we obtain.*

*So, many Stairs we must ascend upright,
Ere we attain to Wisdom's high Degree :
So doth this Earth eclipse our Reason's Light,
Which else (in Instant) would like Angels see.*

*Yet hath the Soul a Dowry natural,
And Sparks of Light, some common things to see ;
Not being a Blank, where Nought is writ at all ;
But what the Writer will, may written be.*

For

For Nature in Man's Heart her Laws doth pen,
Prescribing Truth to Wit, and Good to Will;
Which do accuse, or else excuse all Men,
For ev'ry Thought, or Practice; good, or ill:

And yet these Sparks grow almost infinite,
Making the World, and all therein, their Food;
As Fire so spreads, as no place holdeth it,
Being nourish'd still with new Supplies of Wood.

And though these Sparks were almost quench'd with Sin,
Yet they whom that just One hath justify'd,
Have them increas'd with heav'nly Light within;
And, like the Widow's Oil, still multiply'd.

And as this Wit should Goodness truly know,
We have a Will, which that true Good should chuse,
Though Will do oft (when Wit false Forms doth show)
Take Ill for Good, and Good for Ill refuse

The Power
of Will.

Will puts in practice what the Wit deviseth:
Will ever acts, and Wit contemplates still:
And as from Wit, the Pow'r of Wisdom riseth,
All other Vertues Daughters are of Will.

The Relation
betwixt Wit
and Will.

Will is the Prince, and Wit the Counsellor,
Which doth for common Good in Council sit;
And when Wit is resolv'd, Will lends her Power
To execute what is advis'd by Wit.

Wit is the Mind's-chief Judge, which doth control,
Of Fancy's Court, the Judgments false and vain:
Will holds the Royal Sceptre in the Soul,
And on the Passions of the Heart doth reign.

Will is as free as any Emperor,
Naught can restrain her gentle Liberty:
No Tyrant, nor no Torment hath the power
To make us will, when we unwilling be.

To these high Pow'rs a Store-house doth pertain,
Where they all Arts, and general Reasons lay;
Which in the Soul, ev'n after Death, remain,
And no Lethæan Flood can wash away.

The intelle-
tual Memo-
ry.

This

Nosce Teipsum : Know thy Self.

*This is the Soul, and these her Vertues be ;
Which, though they have their sundry proper Ends,
And one exceeds another in degree,
Yet each on other mutually depends.*

*Our Wit is giv'n, Almighty God to know ;
Our Will is giv'n to love him, being known :
But God could not be known to us below,
But by his Works, which through the Sense are shown.*

*And as the Wit doth reap the Fruits of Sense,
So doth the quick'ning Pow'r the Senses feed :
Thus while they do their sundry Gifts dispence,
" The Best, the Service of the Least doth need.*

*Ev'n so the King his Magistrates do serve,
Yet Commons feed both Magistrates and King :
The Commons Peace the Magistrates preserve,
By borrow'd Pow'r, which from the Prince doth spring.*

*The Quick'ning Power would be, and so would rest ;
The Sense would not be only, but be well :
But Wit's Ambition longeth to the best,
For it desires in endless Bliss to dwell.*

*And these three Pow'rs, three sorts of Men do make ;
For some, like Plants, their Veins do only fill ;
And some, like Beasts, their Senses Pleasure take ;
And some, like Angels, do contemplate still.*

*Therefore the Fables turn'd some Men to Flow'rs,
And others did with brutish Forms invest,
And did of others make Celestial Pow'rs,
Like Angels, which still travel, yet still rest.*

*Yet these three Pow'rs are not three Souls, but one ;
As One and Two are both contain'd in Three ;
Three being one Number by it self alone,
A Shadow of the blessed Trinity.*

*An Accla-
mation.*

*Oh ! What is Man (great Maker of Mankind ?)
That thou to him so great Respect dost bear !
That thou adorn'st him with so bright a Mind,
Mak'st him a King, and ev'n an Angel's Peer !*

Oh!

Oh! What a lively Life, what heav'nly Pow'r,
What spreading Vertue, what a sparkling Fire,
How great, how plentiful, how rich a Dow'r
Dost thou within this dying Flesh inspire!

Thou leav'st thy Print in other Works of thine,
But thy whole Image thou in Man hast writ:
There cannot be a Creature more divine,
Except (like thee) it should be infinite.

But it exceeds Man's Thought, to think how high
God hath rais'd Man, since God a Man became:
The Angels do admire this Mystery,
And are astonish'd when they view the same.

Nor hath he giv'n these Blessings for a Day,
Nor made them on the Body's Life depend:
The Soul, though made in Time, survives for ay;
And though it hath Beginning, sees no End.

Her only End, is Never-ending Bliss;
Which is, the Eternal Face of GOD to see;
Who, Last of Ends, and First of Causes is:
And to do this, she must eternal be.

That the Soul
is immortal,
and cannot
die.

How senseless then, and dead a Soul hath he,
Which thinks his Soul doth with his Body die:
Or thinks not so, but so would have it be,
That he might sin with more Security?

For though these light and vicious Persons say,
Our Soul is but a Smoak, or airy Blast,
Which, during Life, doth in our Nostrils play;
And when we die, doth turn to Wind at last:

Although they say, Come, let us eat and drink;
Our Life is but a Spark, which quickly dies:
Though thus they say, they know not what to think;
But in their Minds ten thousand Doubts arise.

Therefore no Hereticks desire to spread
Their light Opinions, like these Epicures;
For so their stagging Thoughts are comforted,
And other Men's Assent their Doubt assures.

Nosce Teipsum: Know thy Self

Yet though these Men against their Conscience strive,
There are some Sparkles in their flinty Breasts,
Which cannot be extinct, but still revive;
That though they would, they cannot quite be Beasts.

But who so makes a Mirrour of his Mind,
And doth with Patience view himself therein,
His Soul's Eternity shall clearly find,
Though th'other Beauties be defac'd with Sin.

1. Reason
drawn from
the Desire of
Knowledge.

First, In Man's Mind we find an Appetite
To learn and know the Truth of ev'ry thing
Which is co-natural, and born with it,
And from the Essence of the Soul doth spring.

With this Desire, she hath a native Might
To find out ev'ry Truth, if she had time;
Th'immense Effects to sort aright,
And by Degrees, from Cause to Cause to climb.

But such our Life so fast away doth slide,
As doth an hungry Eagle through the Wind;
Or as a Ship transported with the Tide,
Which in their Passage leave no print behind:

Of which swift little Time so much we spend,
While some few things we through the Sense do strain,
That our short Race of Life is at an end,
Ere we the Principles of Skill attain.

Or God (who to vain Ends hath nothing done)
In vain this Appetite and Pow'r hath giv'n;
Or else our Knowledge, which is here begun,
Hereafter must be perfected in Heav'n.

God never gave a Pow'r to one whole Kind,
But most part of that Kind did use the same:
Most Eyes have perfect Sight, though some be blind;
Most Legs can nimbly run, though some be lame.

But in this Life no Soul the Truth can know
So perfectly, as it hath Pow'r to do:
If then Perfection be not found below,
An higher place must make her mount thereto.

Again,

Again, How can she but immortal be,
When with the Motions of both Will and Wit,
She still aspireth to Eternity;
And never rests, till she attain to it?

2. Reason
drawn from
the Motion
of the Soul.

Water in Conduit-pipes, can rise no higher
Than the Well-head, from whence it first doth spring:
Then sith to Eternal GOD she doth aspire,
She cannot be but an Eternal Thing.

" All moving things to other things do move,
" Of the same kind; which shews their Nature such:
So Earth falls down, and Fire doth mount above,
Till both their proper Elements do touch.

And as the Moisture, which the thirsty Earth
Sucks from the Sea, to fill her empty Veins,
From out her Womb at last doth take a Birth,
And runs a Nymph along the grassy Plains:

The Soul
compared to
a River.

Long doth she stay, as loth to leave the Land,
From whose soft Side she first did Issue make:
She tastes all Places, turns to ev'ry Hand,
Her flow'ry Banks unwilling to forsake:

Yet Nature so her Streams doth lead and carry,
As that her Course doth make no final stay,
Till she her self unto the Ocean marry,
Within whose watry Bosom first she lay.

Ev'n so the Soul, which in this Earthly Mold
The Spirit of God doth secretly infuse,
Because at first she doth the Earth behold,
And only this material World she views:

At first her Mother Earth she holdeth dear,
And doth embrace the World, and worldly things;
She flies close by the Ground, and hovers here,
And mounts not up with her Celestial Wings:

Yet under Heav'n she cannot light on ought
That with her heav'nly Nature doth agree;
She cannot rest, she cannot fix her Thought,
She cannot in this World contented be.

For

Nosce Teipsum : Know thy Self.

*For who did ever yet, in Honour, Wealth,
Or Pleasure of the Sense, Contentment find?
Who ever ceas'd to wish, when he had Health?
Or having Wildom, was not vex'd in Mind?*

*Then as a Bee which among VVeeds doth fall,
Which seem sweet Flow'rs, with lustre fresh and gay;
She lights on that, and this, and tasteth all;
But pleas'd with none, doth rise, and soar away:*

*So, when the Soul finds here no trae Content,
And, like Noah's Dove, can no sure Footing take,
She doth return from whence she first was sent,
And flies to him that first her VVings did make.*

*Wit, seeking Truth, from Cause to Cause ascends,
And never rests, till it the first attain:
Will, seeking Good, finds many middle Ends;
But never stays, till it the last do gain.*

*Now GOD the Truth, and First of Causes is;
GOD is the last good End, which lasteth still;
Being Alpha and Omega nam'd for this;
Alpha to Wit, Omega to the Will.*

*Sith then her heav'nly Kind she doth bewray,
In that to GOD she doth directly move;
And on no mortal thing can make her Stay,
She cannot be from hence, but from above.*

*And yet this first true Cause, and last good End,
She cannot here so well and truly see;
For this Perfection she must yet attend,
Till to her Maker she espoused be.*

*As a King's Daughter, being in Person sought
Of divers Princes, which do neighbour near,
On none of them can fix a constant Thought,
Though she to all do lend a gentle Ear:*

*Yet can she love a foreign Emperor,
Whom of great VVorth and Pow'r she bears to be,
If she be woo'd but by Ambassador,
Or but his Letters, or his Pictures see:*

For

*For well she knows, that when she shall be brought
Into the Kingdom where her Spouse doth reign,
Her Eyes shall see what she conceiv'd in Thought;
Himself, his State, his Glory, and his Train.*

*So while the Virgin-Soul on Earth doth stay,
She woo'd and tempted is ten thousand Ways,
By these great Pow'rs, which on the Earth bear sway;
The Wisdom of the World, Wealth, Pleasure, Praise:*

*With these sometimes she doth her Time beguile,
These do by fits her Fantasie possess;
But she distastes them all within a while,
And in the sweetest finds a Tedioufness.*

*But if upon the World's Almighty King
She once do fix her humble loving Thought,
Who by his Picture drawn in ev'ry thing,
And sacred Messages, her Love hath sought;*

*Of him she thinks she cannot think too much;
This Honey tasted still, is ever sweet;
The Pleasure of her ravish'd Thought is such;
As almost here she with her Bliss doth meet:*

*But when in Heav'n she shall his Essence see,
This is her sov'reign Good, and perfect Bliss;
Her Longings, Wishings, Hopes, all finish'd be;
Her Joya are full, her Motions rest in this:*

*There is she crown'd with Garlands of Content;
There doth she Manna eat, and Nectar drink:
That Presence doth such high Delights present,
As never Tongue could speak, nor Heart could think.*

*For this, the better Souls do oft despise
The Body's Death, and do it oft desire;
For when on Ground the burthen'd Ballance lies,
The empty part is lifted up the higher:*

*But if the Body's Death the Soul should kill,
Then Death must needs against her Nature be;
And were it so, all Souls would fly it still;
For Nature hates and shuns her Contrary.*

M m

For

3. Reason,
from Con-
tempt of
Death in the
better sort of
Spirits.

Nosce Teipsum : Know thy Self.

For all things else, which Nature makes to be,
 Their Being to preserve, are chiefly taught ;
 For though some things desire a Change to see,
 Yet never Thing did long to turn to nought.

If then by Death the Soul were quenched quite,
 She could not thus against her Nature run ;
 Sith ev'ry senseless thing, by Nature's Light,
 Doth Preservation seek, Destruction shun.

Nor could the World's best Spirits so much err,
 If Death took all, that they should all agree,
 Before this Life, their Honour to prefer :
 For what is Praise to things that nothing be ?

Again, If by the Body's Prop she stand ;
 If on the Body's Life, her Life depend ;
 As Meleagers on the fatal Brand,
 The Body's Good she only would intend,

We should not find her half so brave and bold,
 To lead it to the Wars, and to the Seas,
 To make it suffer Watchings, Hunger, Cold,
 When it might feed with Plenty, rest with Ease.

Doubtless, all Souls have a surviving Thought,
 Therefore of Death we think with quiet Mind ;
 But if we think of being turn'd to nought,
 A trembling Horrour in our Souls we find.

And as the better Spirit, when she doth bear
 A Scorn of Death, doth shew she cannot die ;
 So when the wicked Soul Death's Face doth fear,
 Ev'n then she proves her own Eternity :

For when Death's Form appears, she feareth not
 An utter Quenching, or Extinguishment ;
 She would be glad to meet with such a Lot,
 That so she might all future Ill prevent :

But she doth doubt what after may befall,
 For Nature's Law accuseth her within,
 And saith, 'Tis true what is affirm'd by all,
 That after Death there is a Pain for Sin.

Then

4. Reason,
 from the fear
 of Death in
 the wicked
 Souls.

Then she who hath been bud-wink'd from her Birth;
Doth first her self within Death's Mirrour see;
And when her Body doth return to Earth,
She first takes care, how she alone shall be.

Who ever sees these irreligious Men,
With Burthen of a Sickneß weak and faint,
But hears them talking of Religion then,
And vowing of their Souls to ev'ry Saint ?

When was there ever cursed Atheist brought
Unto the Jiebbet; but he did adore
That blessed Pow'r, which he had set at nought,
Scorn'd and blasphem'd, all his Life before ?

These light, vain Persons still are drunk and mad,
With Surfeitings, and Pleasures of their Youth;
But at their Deaths they are fresh, sober, sad;
Then they discern, and then they speak the truth.

If then all Souls, both good and bad do teach,
With gen'ral Voice, that Souls can never die,
'Tis not Man's flatt'ring Gloss, but Nature's Speech,
Which, like GOD's Oracles, can never lye.

Hence springs that universal strong Desire,
Which all Men have of Immortalitie :
Not some few Spirits unto this Thought aspire,
But all Men's Minds in this united be.

5. Reason,
From the ge-
neral Desire
of Immorta-
lity.

Then this Desire of Nature is not vain,
" She covets not Impossibleities ;
" Fond Thoughts may fall into some idle Brain,
' But one Assent of all, is ever wise.

From hence that gen'ral Care and Study springs,
That Launching, and Progression of the Mind,
Which all Men have so much of future things,
As they no Joy do in the present find.

From this Desire, that main Desire proceeds,
Which all Men have, surviving Fame to gain,
By Tombs, by Books, by memorable Deeds ;
For she that this desires, doth still remain.

Hence

Nosce Teipsum : Know thy Self.

*Hence lastly springs Care of Posterities,
For Things their Kind would everlasting make :
Hence is it, that old Men do plant young Trees,
The Fruit thereof another Age shall take.*

*If we these Rules unto our selves apply,
And view them by Reflection of the Mind,
All these true Notes of Immortality
In our Hearts Tables we shall written find.*

6. Reason.
From the ve-
ry Doubt and
Disputation
of Immorta-
lity.

*And though some impious Wits do Questions move,
And doubt if Souls immortal be, or no ;
That Doubt their Immortality doth prove,
Because they seem immortal things to know.*

*For he which Reasons on both Parts doth bring,
Doth some things mortal, some immortal call ;
Now, if himself were but a mortal thing,
He could not judge immortal things at all.*

*For when we judge, our Minds we Mirrors make ;
And as those Glasses which material be,
Forms of material things do only take ;
For Thoughts or Minds in them we cannot see :*

*So when we God and Angels do conceive,
And think of Truth, which is eternal too ;
Then do our Minds immortal Forms receive,
Which if they mortal were, they could not do.*

*And as if Beasts conceiv'd what Reason were,
And that Conception should distinctly show,
They should the Name of Reasonable bear ;
For without Reason, none could Reason know :*

*So when the Soul mounts with so high a Wing,
As of Eternal Things she Doubts can move,
She Proofs of her Eternity doth bring,
Ev'n when she strives the contrary to prove.*

*For ev'n the Thought of Immortality
Being an Act done without the Body's Aid,
Shews, that her self alone could move and be,
Although the Body in the Grave were laid.*

And

And if her self she can so lively move,
And never need a Foreign Help to take ;
Then must her Motion everlasting prove,
“ Because her self she never can forsake.

That the Soul
cannot be de-
stroyed.

But though Corruption cannot touch the Mind
By any Cause that from it self may spring,
Some outward Cause Fate hath perhaps design'd ;
Which to the Soul may utter Quenching bring.

Her Cause
ceaseth not.

Perhaps her Cause may cease, and she may die :
God is her Cause, his Word her Maker was ;
Which shall stand fix'd for all Eternity,
When Heav'n and Earth shall like a Shadow pass.

She hath no
Contrary.

Perhaps some thing repugnant to her Kind,
By strong Antipathy, the Soul may kill :
But what can be contrary to the Mind,
Which holds all Contraries in Concord still ?

She lodgeth Heat, and Cold, and Moist, and Dry,
And Life, and Death, and Peace, and War together ;
Ten thousand fighting things in her do lie,
Yet neither troubleth, or disturbeth either.

Perhaps for want of Food, the Soul may pine ;
But that were strange, sith all things bad and good ;
Sith all God's Creatures, mortal and divine ;
Sith God himself is her eternal Food.

She cannot
die for want
of Food.

Bodies are fed with things of mortal kind,
And so are subject to Mortality :
But Truth, which is eternal, feeds the Mind ;
The Tree of Life, which will not let her die.

Yet Violence, perhaps the Soul destroys,
As Lightning, or the Sun-beams dim the Sight ;
Or as a Thunder-clap, or Canon's noise,
The Pow'r of Hearing doth astonish quite :

Violence can-
not destroy
her.

But high Perfection to the Soul it brings,
T encounter things most excellent and high ;
For, when she views the best and greatest things,
They do not hurt, but rather clear the Eye.

N n

Besides,

Nosce Teipsum : Know thy Self.

Besides, as Homer's Gods, 'gainst Armies stand,
Her subtile Form can through all Dangers slide :
Bodies are captive, Minds endure no Band ;
" And Will is free, and can no Force abide.

*Time cannot
destroy her.*

But lastly, Time perhaps at last hath pow'r
To spend her lively Powers, and quench her Light ;
But old God Saturn, which doth all devour,
Doth cherish her, and still augment her Might.

Heav'n waxeth old, and all the Spheres above
Shall one Day faint, and their swift Motion stay ;
And Time it self, in time shall cease to move ;
Only the Soul survives, and lives for ay.

" Our Bodies, ev'ry Foot-step that they make,
" March towards Death, until at last they die :
" Whether we work or play, or sleep or wake,
" Our Life doth pass, and with Time's Wings doth fly :

But to the Soul, Time doth Perfection give,
And adds fresh Lustre to her Beauty still,
And makes her in eternal Youth to live,
Like her which Nectar to the Gods doth fill.

The more she lives, the more she feeds on Truth ;
The more she feeds, her Strength doth more increase :
And what is Strength, but an Effect of Youth ?
Which if Time nurse, how can it ever cease ?

*Objections
against the
immortality
of the Soul.*

But now these Epicures begin to smile,
And say, my Doctrine is more safe than true ;
And that I fondly do my self beguile,
While these receiv'd Opinions I ensue.

1. Objection.

For, what, say they ? Doth not the Soul wax old ?
How comes it then that aged Men do dote ;
And that their Brains grow sottish, dull and cold,
Which were in Youth the only Spirits of note ?

What ? Are not Souls within themselves corrupted ?
How can there Idiots then by Nature be ?
How is it that some Wits are interrupted,
That now they dazled are, now clearly see ?

These

These Questions make a subtile Argument
To such as think both Sense and Reason one ;
To whom nor Agent, from the Instrument,
Nor Pow'r of Working, from the Work is known.

But they that know that Wit can shew no Skill,
But when she Things in Sense's Glasse doth view,
Do know, if Accident this Glasse do spill,
It nothing sees, or sees the False for true.

For, if that Region of the tender Brain,
Where thinward Sense of Fantasie should sit,
And th' outward Senses, Gath' rings should retain ;
By Nature, or by Chance, become unfit ;

Either at first incapable it is,
And so few things, or none at all receives ;
Or marr'd by Accident, which haps amiss ;
And so amiss it ev'ry thing perceives.

Then, as a cunning Prince that useth Spies,
If they return no News, doth nothing know ;
But if they make Advertisement of Lies,
The Prince's Counsels all airy do go :

Ev'n so the Soul to such a Body knit,
Whose inward Senses undispos'd be ;
And to receive the Forms of Things unfit,
Where nothing is brought in, can nothing see.

This makes the Idiot, which hath yet a Mind,
Able to know the Truth, and chuse the Good :
If she such Figures in the Brain did find,
As might be found, if it in temper stood.

But if a Phrensie do possess the Brain,
It so disturbs and blots the Forms of Things,
As Fantasie proves altogether vain,
And to the Wit no true Relation brings.

Then doth the Wit, admitting all for true,
Build fond Conclusions on those idle Grounds :
Then doth it fly the Good, and ill pursue ;
Believing all that this false Spy propounds.

But

Nosce Teipsum : Know thy Self.

But purge the Humours, and the Rage appease;
Which this Distemper in the Fansie wrought;
Then shall the Wit, which never had Disease,
Discourse, and judge discretely, as it ought.

So, though the Clouds eclipse the Sun's fair Light,
Yet from his Face they do not take one Beam;
So have our Eyes their perfect Pow'r of Sight,
Ev'n when they look into a troubled Stream.

Then these Defects in Senses Organs be;
Not in the Soul, or in her working Might:
She cannot lose her perfect Pow'r to see,
Though Mists and Clouds do choak her Window-Light.

These Imperfections then we must impute,
Not to the Agent, but the Instrument:
We must not blame Apollo, but his Lute,
If false Accords from her false Strings be sent.

The Soul in all hath one Intelligence;
Though too much Moisture in an Infants Brain.
And too much Driness in an old Man's Sense,
Cannot the Prints of outward things retain:

Then doth the Soul want VVork, and idle sit,
And this we Childishness and Dotage call;
Yet hath she then a quick and active VVit,
If she had Stuff and Tools to work withal:

For, give her Organs fit, and Objects fair;
Give but the aged Man, the young Man's Sense;
Let but Medea, Æson's Youth repair,
And streight she shews her wonted Excellence.

As a good Harper, stricken far in Years,
Into whose cunning Hands the Gout doth fall,
All his old Crotchets in his Brain he bears,
But on his Harp plays ill, or not at all.

But if Apollo take his Gout away,
That he his nimble Fingers may apply,
Apollo's self will envy at his Play,
And all the VVorld applaud his Minstralsie.

Then

Then Dotage is no Weakness of the Mind,
But of the Sense ; for if the Mind did waste,
In all old Men we should this Wasting find,
When they some certain Term of Years had pass'd :

But most of them, ev'n to their dying Hour,
Retain a Mind more lively, quick and strong ;
And better use their understanding Pow'r,
Than when their Brains were warm, and Limbs were young.

For, though the Body wasted be, and weak,
And though the Leaden Form of Earth it bears ;
Yet when we hear that half-dead Body speak,
We oft are ravish'd to the heav'nly Spheres.

Yet say these Men, If all her Organ's die,
Then hath the Soul no pow'r her Pow'rs to use :
So, in a sort, her Pow'rs extinct do lie,
When unto Act she cannot them reduce.

2. Objection.

And if her Pow'rs be dead, then what is she ?
For sitk from ev'ry thing some Pow'rs do spring,
And from those Pow'rs, some Acts proceeding be ;
Then kill both Pow'r and Act, and kill the thing.

Doubtless, the Body's Death, when once it dies,
The Instruments of Sense and Life doth kill ;
So that she cannot use those Faculties,
Although their Root rest in her Substance still.

Answer.

But (as the Body living) Wit and Will
Can judge and chuse, without the Body's Aid ;
Though on such Objects they are working still,
As through the Body's Organs are convey'd :

So, when the Body serves her turn no more,
And all her Senses are extinct and gone,
She can discourse of what she learn'd before,
In heav'nly Contemplations, all alone.

So, if one Man well on a Lute doth play,
And have good Horsemanship, and Learning's Skill ;
Though both his Lute and Horse we take away,
Doth he not keep his former Learning still ?

O O

He

Noſee Teipſum : Know thy Self.

He keeps it, doubtleſs, and can uſe it too ;
 And doth both th'other Skills in Pow'r retain ;
 And can of both the proper Actions do,
 If with his Lute or Horſe he meet again.

So (though the Inſtruments, by which we live,
 And view the World, the Body's Death do kill,)
 Yet with the Body they ſhall all revive,
 And all their wonted Offices fulfil.

3. Objection.

But how, till then, ſhall ſhe her ſelf employ ?
 Her Spies are dead, which brought home News before :
 What ſhe hath got, and keeps, ſhe may enjoy,
 But ſhe hath Means to underſtand no more.

Then what do thoſe poor Souls, which nothing get ?
 Or what do thoſe which get, and cannot keep ?
 Like Buckets bottomleſs, which all out-let ;
 Thoſe Souls, for want of Exerciſe, muſt ſleep.

Answer.

See how Man's Soul againſt it ſelf doth ſtrive :
 Why ſhould we not have other Means to know ?
 As Children, while within the Womb they live,
 Feed by the Navil : Here they feed not ſo.

Theſe Children, if they had ſome uſe of Senſe,
 And ſhould by chance their Mothers Talking hear,
 That in ſhort time they ſhall come forth from thence,
 Would fear their Birth, more than our Death we fear :

They would cry out, If we this place ſhall leave,
 Then ſhall we break our tender Navil-ſtrings :
 How ſhall we then our Nouriſhment receive,
 Sith our ſweet Food no other Conduit brings ?

And if a Man ſhould to theſe Babes reply,
 That into this fair World they ſhall be brought,
 Where they ſhall ſee the Earth, the Sea, the Sky,
 The glorious Sun, and all that God hath wrought :

That there ten thouſand Dainties they ſhall meet,
 Which by their Mouths they ſhall with pleaſure take ;
 Which ſhall be cordial too, as well as ſweet ;
 And of their little Limbs, tall Bodies make :

This

*This World they'd think a Fable, ev'n as we
Do think the Story of the Golden Age ;
Or as some sensual Spirits 'mongst us be,
Which hold the World to come, a feigned Stage :*

*Yet shall these Infants after find all true,
Though then thereof they nothing could conceive :
As soon as they are born, the World they view ;
And with their Mouths, the Nurses Milk receive.*

*So when the Soul is born (for Death is nought
But the Soul's Birth; and so we should it call)
Ten thousand things she sees beyond her Thought ;
And in an unknown manner, knows them all.*

*Then doth she see by Spectacles no more,
She hears not by report of double Spies ;
Her self in Instants doth all things explore ;
For each thing present, and before her lies.*

*But still this Crue with Questions me pursues :
If Souls deceas'd (say they) still living be,
Why do they not return, to bring us News
of that strange World, where they such Wonders see ?*

4. Objection.

*Fond Men ! If we believe that Men do live
Under the Zenith of both frozen Poles,
Though none come thence, Advertisement to give,
Why bear we not the like Faith of our Souls ?*

Answer.

*The Soul hath here on Earth no more to do,
Than we have Bus'ness in our Mother's Womb :
What Child doth covet to return thereto,
Although all Children first from thence do come ?*

*But as Noah's Pidgeon, which return'd no more,
Did shew, she Footing found, for all the Flood ;
So when good Souls, departed through Death's Door,
Come not again, it shews their Dwelling good.*

*And doubtless, such a Soul as up doth mount,
And doth appear before her Maker's Face,
Holds this vile World in such a base Account,
As she looks down, and scorns this wretched Place.*

But

Nosce Teipsum : Know thy Self.

But such as are detrudd down to Hell,
 Either for Shame, they still themselves retire ;
 Or tyd in Chains, they in close Prison dwell,
 And cannot come, although they much desire.

5. *Objection.*

Well, well, say these vain Spirits, though vain it is
 To think our Souls to Heav'n or Hell to go ;
 Politick Men have thought it not amiss,
 To spread this Lye, to make Men vertuous so.

Answer.

Do you then think this Mortal Vertue good ?
 I think you do, ev'n for your private Gain ;
 For Commonwealths by Vertue ever stood,
 And common Good the Private doth contain.

If then this Vertue you do love so well,
 Have you no Means, her Practice to maintain ;
 But you this Lye must to the People tell,
 That good Souls live in Joy, and Ill in Pain ?

Must Vertue be preserved by a Lye ?
 Vertue and Truth do ever best agree ;
 By this it seems to be a Verity,
 Sith the Effects so good and vertuous be.

For, as the Devil Father is of Lyes,
 So Vice and Mischief do his Lyes ensue :
 Then this good Doctrine did not he devise ;
 But made this Lye, which saith, it is not true.

*The general
 Consent of
 all.*

For, how can that be false, which ev'ry Tongue
 Of ev'ry mortal Man affirms for true ?
 Which Truth hath in all Ages been so strong,
 As, Load-Stone-like, all Hearts it ever drew.

For, not the Christian, or the Jew alone,
 The Persian, or the Turk, acknowledge this ;
 This Mystery to the wild Indian known,
 And to the Canibal and Tartar is.

This rich Assyrian Drugg grows ev'ry where ;
 As common in the North, as in the East :
 This Doctrine doth not enter by the Ear,
 But of it self is native in the Breast.

None

None that acknowledge God, or Providence,
Their Souls Eternity did ever doubt;
For all Religion takes her Root from hence,
Which no poor naked Nation lives without.

For sith the World for Man created was,
(For only Man the Use thereof doth know)
If Man do perish like a wither'd Grass,
How doth God's Wisdom order Things below?

And if that Wisdom still wise Ends propound,
Why made he Man, of other Creatures, King;
When (if he perish here) there is not found
In all the World so poor and vile a thing?

If Death do quench us quite, we have great Wrong,
Sith for our service all things else were wrought;
That Daws, and Trees, and Rocks should last so long,
When we must in an instant pass to nought.

But blest'd be that Great Pow'r, that bath us blest'd
With longer Life than Heav'n or Earth can have;
Which bath insus'd into our mortal Breast
Immortal Pow'rs, not subject to the Grave.

For though the Soul do seem her Grave to bear,
And in this World is almost buried quick,
We have no Cause the Body's Death to fear;
For when the Shell is broke, out comes a Chick.

For as the Soul's Essential Pow'rs are three;
The quick'ning Pow'r, the Pow'r of Sense, and Reason;
Three kinds of Life to her designed be,
Which perfect these three Pow'rs in their due Season.

*Three kinds
of Life, an-
swerable to
the three
Powers of
the Soul.*

The first Life in the Mother's Womb is spent,
Where she her Nurling Pow'r doth only use;
Where, when she finds defect of Nourishment,
Sh'expels her Body, and this World she views.

This we call Birth, but if the Child could speak,
He Death would call it; and of Nature plain,
That she would thrust him out naked and weak,
And in his Passage, pinch him with such Pain.

Nosce Teipsum : Know thy Self.

Yet out he comes, and in this *World* is plac'd,
Where all his Senses in Perfection be ;
Where he finds Flowers to smell, and Fruits to taste,
 And Sounds to hear, and sundry Forms to see.

When he hath pass'd some Time upon this Stage,
 His Reason then a little seems to wake ;
Which, though she spring when Sense doth fade with Age,
 Yet can she here no perfect Practice make.

Then doth aspiring Soul the Body leave,
Which we call Death ; but were it known to all,
What Life our Souls do by this Death receive,
 Men would it Birth, or Gaol-Delivery call.

In this third Life, Reason will be so bright,
 As that her Spark will like the Sun-Beams shine,
 And shall of God enjoy the real Sight,
 Being still increas'd by Influence divine.

*An Accla-
 mation.*

O ignorant poor Man, what dost thou bear,
 Lock'd up within the Casket of thy Breast ?
What Jewels, and what Riches hast thou there ?
What heav'nly Treasure in so weak a Chest ?

Look in thy Soul, and thou shalt Beauties find,
 Like those which drown'd Narcissus in the Flood :
 Honour and Pleasure both are in thy Mind,
 And all that in the *World* is counted Good.

Think of her *Worth*, and think that God did mean,
 This worthy Mind should worthy Things embrace :
 Blot not her Beauties with thy Thoughts unclean,
 Nor her dishonour with thy Passion base.

Kill not her Quick'ning Pow'r with Surfeitings :
 Marr not her Sense with Sensuality :
 Cast not her serious *Vit* on idle things :
 Make not her Free Will Slave to Vanity.

And when thou think'st of her Eternity,
 Think not that Death against her Nature is ;
 Think it a Birth : And when thou go'st to die,
 Sing like a Swan, as if thou went'st to Bliss.

And

*And if thou, like a Child, didst fear before,
Being in the dark, where thou didst nothing see ;
Now I have brought thee Torch-Light, fear no more ;
Now when thou dy'st, thou canst not budwink'd be.*

*And thou, my Soul, which turn'st with curious Eye,
To view the Beams of thine own Form divine,
Know, that thou canst know nothing perfectly,
While thou art clouded with this Flesh of mine.*

*Take heed of Over-weening, and compare
Thy Peacock's Feet with thy gay Peacock's Train :
Study the best and highest Things that are,
But of thy self an humble Thought retain.*

*Cast down thy self, and only strive to raise
The Glory of thy Maker's sacred Name :
Use all thy Pow'rs, that blessed Pow'r to praise,
Which gives thee Pow'r to be, and use the same.*

F I N I S.
